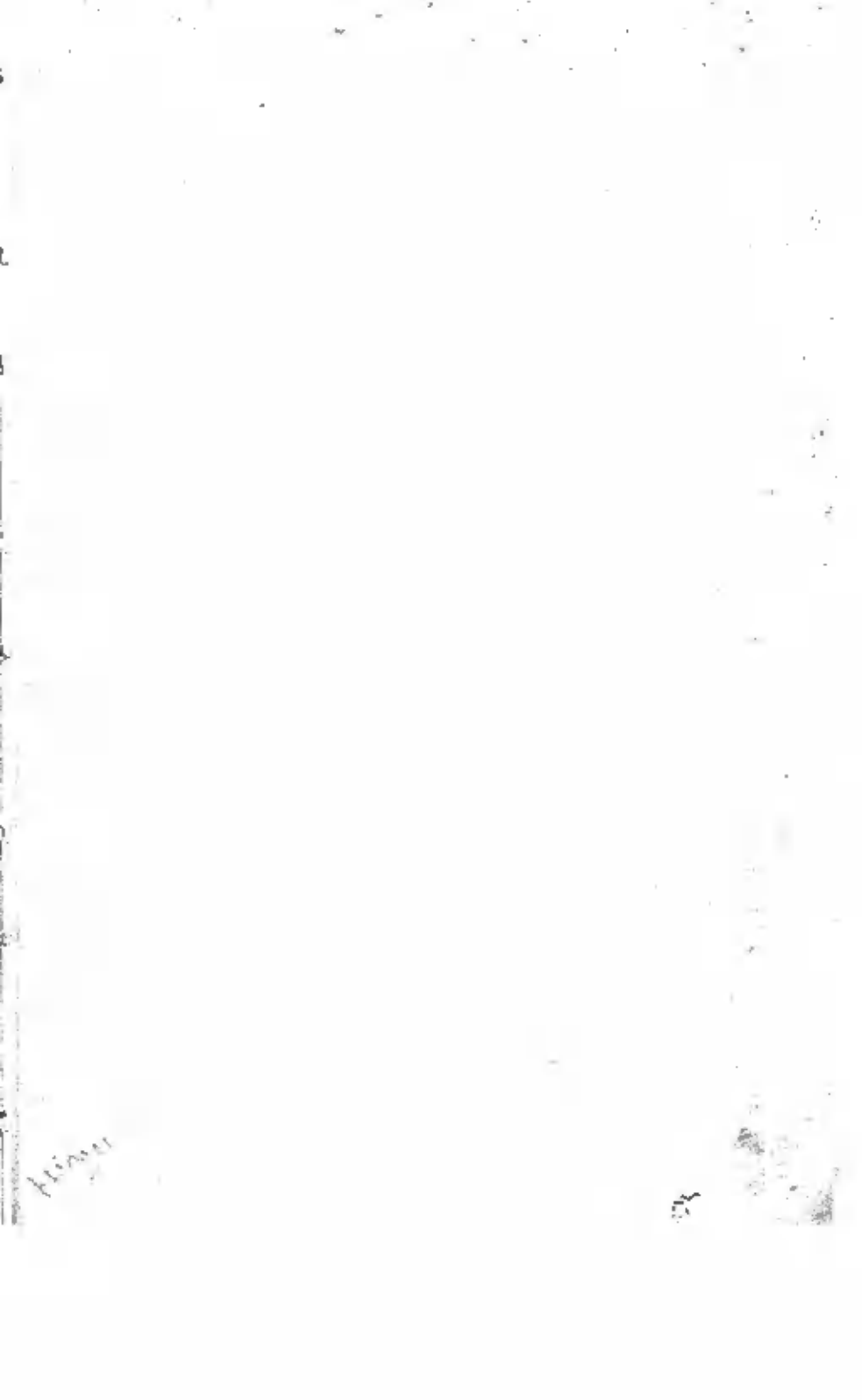


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Lamps of Fire



Lamps of Fire

From the Scriptures and Wisdom of the World

Chosen by
JUAN MASCARÓ



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METHUEN · LONDON

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I must beg forgiveness of anyone whose rights may have been overlooked.

J. M.

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PREFACE

The passages of this book are lamps of fire. Some shine more and some shine less, but they all merge into that vast lamp called by St John of the Cross "the lamp of the being of God".

In the limitations of space and time, the soul of man longs for liberty. Here we are in this vast universe, and we do not know what we are, and we do not know what the universe is. Hence the prayer of the soul for light, his perpetual struggle to learn a little more in the days of his pilgrimage, and his endeavour to hand over the torch of his visions from generation to generation.

The seer and the poet help the soul in our wanderings towards light, and the thinker gives the soul theories on the visions the seer has seen. But in these passages we have not theories: we have living words. "He that hath ears to hear, let him hear."

In these words we find faith; but how can we distinguish faith from fanaticism, a true vision from a visionary illusion? "Ye shall know them by their fruits." Vision and faith are above reason, but they accept reason: illusion and fanaticism are below reason, and they reject reason. The higher reason accepts vision and faith, but it rejects illusion and fanaticism.

There is a pride which disturbs the mind; but there is a humbleness which is not humiliation but peace, and which stops the disturbing movements of the mind. It was felt by

the poet of old when he sang: "When I consider thy heavens, the work of thy fingers. The moon and the stars, which thou hast ordained. What is man, that thou art mindful of him?" In these words we have the humbleness of that silent adoration which is the beginning of all spiritual life, and which is felt at the end of the highest visions of man. As Keats well said: "My greatest elevations of soul leave me every time more humbled."

Beyond the activity of logical thought there is the silence of contemplation. The higher imagination is beyond thought, and sees the unity of things which thought sees in their variety, and thus it makes possible the very progress of thought.

The mind of man can measure the world of matter, but the world of the Spirit is immeasurable. Therefore the Kena Upanishad says: "He comes to the thought of those who know Him beyond thought, not to those who imagine He can be attained by thought. He is unknown to the learned and known to the simple." But does this mean that the Spirit of the Universe cannot be seen, that the Father of all cannot be known, that Nirvana means nothing, that the Kingdom of Heaven cannot come?

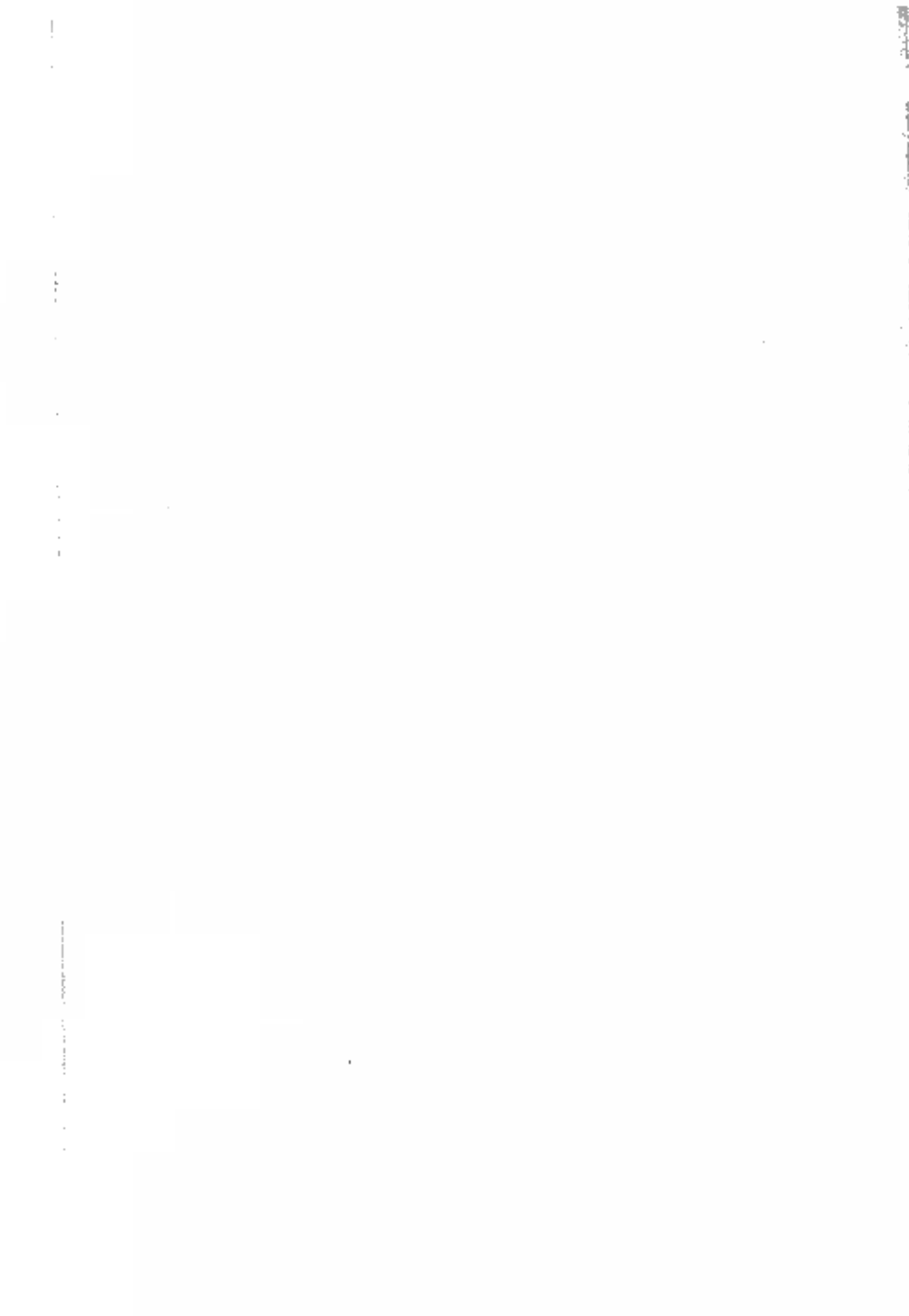
In his wanderings towards the Infinite, in the struggle of man for the Highest, there are moments when the spirit of man is filled with the overwhelming joy of an inner vision, the sense of an inner victory. Then he knows that he cannot know with the mind what can only be seen by the spirit, and the words of these lamps of fire become faith, these words in truth become life. And he understands the words, not with his logical thought, but with his whole soul, and he sees that the words of the same Kena Upanishad are words of truth: "He is seen in nature in the wonder of a

flash of lightning. He comes ■ the soul in the wonder of a flash of vision."

And when from visions of Eternity we come to the consideration of our own times these lamps of fire can become a light in deep darkness and ■ refuge from the storm. Because in the wonder of their great words we find the good and the beautiful; and beyond the truth of ideas we find the Truth of our being.

JUAN MASCARÓ

The Retreat, Comberton, Cambridge



The Spirit of Religion

HINDUISM

From 1200 B.C.

I. PRAYERS FROM ANCIENT INDIA

Let our meditation be ■ the glorious light of Savitri. May this light illumine our minds.

RIG ■ G. 1000 B.C.

By the path of good lead us to final bliss, O Fire divine, thou God who knowest all ways. Deliver us from wandering evil. Prayers and adoration we offer unto Thee.

RIG VEDA

The face of Truth remains hidden behind a circle of gold. Unveil it, O God of Light, that I who love the true may see.

■ UPANISHAD c. 800 B.C.

From the unreal lead ■ to the Real.
From darkness lead me to Light.
From death lead me to Immortality.

■ UPANISHAD

Thou my mother, and my father Thou.
Thou my friend, and my teacher Thou.
Thou my wisdom, and my riches Thou.
Thou art all to me, O God of all gods.

RAMANUJA A.D. 1100

Grant me, O Lord, the grace of service, of service in love, and in Thee.

RAMANUJA

■ pray not for wealth, I pray not for honours, ■ pray not for pleasures, or even for the joys of poetry. I only pray that during all my life I may have love: that I may have love to love Thee.

CHAITANYA A.D. 1500

Translated from the Sanskrit by J. Mascaro

2. TO THE GOD OF HARMONY

These words of glory of the God who is light shall be words supreme amongst things that are great. I glorify Varuna almighty, the God who is loving towards him who adores.

We praise thee with our thoughts, O God. We praise thee even as the sun praises thee in the morning: may we find joy in being thy servants.

Keep us under thy protection. Forgive ■ sins and give us thy love.

God made the rivers to flow. They feel no weariness, they cease not from flowing. They flow swiftly like birds in the air.

May the stream of my life flow into the river of righteousness: Loose the bonds of sin that bind me. Let not the thread of my song be cut while I sing; and let not my work end before its fulfilment.

Remove all fear from me, O Lord. Receive me graciously unto thee, O King. Cut off the bonds of the afflictions that bind me: I cannot even open mine eyes without thy help.

Let the dread weapons that wound the sinner hurt us not. Let us not go from light into darkness.

We will sing thy praises, O God almighty. We will now and evermore sing thy praises, even as they were sung of old. For thy laws are immutable, O God: they are firm like the mountains.

Forgive the trespasses that I may have committed.
Many mornings remain to dawn upon ■ lead us through
them all, O God.

RIG VEDA II 28. 1-9 c. 1000 B.C.

Translated by J. Mascaro

3. THE SPIRIT

There is a Light that shines beyond all things ■ earth,
beyond us all, beyond the heavens, beyond the highest, the
very highest heavens. This is the Light that shines in our
heart.

THE CHANDOGYA UPANISHAD 3.13.7

★ ★ ★

There is a bridge between time and Eternity; and this
bridge is Atman, the Spirit in man. Neither day nor night
cross that bridge, nor old age, nor death nor sorrow.

Evil or sin cannot cross that bridge, because the world of
the Spirit is pure. This is why when this bridge has been
crossed, the eyes of the blind can see, the wounds of the
wounded are healed, and the sick man becomes whole from
his sickness.

To one who goes over that bridge, the night becomes
like unto day; because in the worlds of the Spirit there is ■
Light which ■ everlasting.

CH. UP. 8.4.1-2 c. 800 B.C.

Translated by J. Mascaro

4. THE SPIRIT

Behold the Universe in the glory of God: and all that lives
and moves on earth. Leaving the transient, find joy in the
Eternal: set not your heart ■ another's possession.

Working thus, a man may wish for a life of a hundred
years. Only actions done in God bind not the soul of man.

There are demon-haunted worlds, regions of utter darkness. Whoever in life rejects the Spirit goes to that darkness after death.

The Spirit, without moving, is swifter than the mind; the ~~mind~~ cannot reach Him: He is ever beyond them. Standing still, He overtakes those who run. To the ocean of His being the spirit of life leads the streams of action.

He moves, and He moves not. He is far, and He is near. He is within all, and He is outside all.

Who ~~sees~~ all beings in his ~~own~~ Self, the Spirit, and his own Self in all beings, loses all fear.

When a sage sees this great Unity and his Self has become all beings, what delusion and what sorrow can ~~he~~ be ~~him~~?

The Spirit filled all with His radiance. He is incorporeal and invulnerable, pure and untouched by evil. He is the supreme seer and thinker, immanent and transcendent. He placed all things in the path of Eternity.

Into deep darkness fall those who follow action. Into deeper darkness fall those who follow knowledge.

One is the outcome of knowledge, and another is the outcome of action. Thus have ~~we~~ heard from the ancient sages who explained this truth to us.

He who knows both knowledge and action, with action overcomes death and with knowledge reaches immortality.

Into deep darkness fall those who follow the immanent. Into deeper darkness fall those who follow the transcendent.

One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us.

He who knows both the transcendent and the immanent, with the immanent overcomes death and with the transcendent reaches immortality.

The face of truth ~~is~~ hidden behind a circle of gold. Unveil it, O god of light, that I who love the true may see!

O life-giving sun, offspring of the Lord of creation, solitary seer of heaven! Spread thy light and withdraw thy blinding splendour that I may behold thy radiant form: that Spirit far away within thee is my own inmost Spirit.

May life go to immortal life, and the body go to ashes.
OM. O my soul, remember past strivings, remember! O my soul, remember past strivings, remember!

ISA UPANISHAD c. 400 B.C.

Translated by J. Masearó

5. THE ETERNAL IN MAN

The Voice of Krishna:

Sages sorrow not for the living: sorrow not for the dead. Because we all have been for all time: I, and thou, and those kings of men. And we all shall be for all time, — all for ever and ever.

The unreal never is: the Real never is not. This truth indeed has been seen by those who can — the true.

Interwoven in all his creation, the Spirit is beyond destruction. No one can bring to — end the Spirit which is everlasting.

For beyond time he dwells in these bodies, though these bodies have an end in their time, whilst he remains boundless, immortal.

As a man leaves an old garment and takes on one that is new, the Spirit leaves his mortal body and wanders on to — that is new.

Weapons cannot hurt the Spirit and fire can never burn him. Untouched is he by drenching waters, untouched is he by parching winds.

Beyond the power of sword and fire, beyond the power of waters and winds, the Spirit is everlasting, omnipresent, immovable, beyond time.

THE BHAGAVAD GITA II

Translated by J. Masearó

6. GOD ON EARTH

The Voice of Krishna:

Although I am unborn, everlasting, and I am the Lord of all, I ■■■ to my realm of nature and through my wondrous power I am born.

When righteousness ■ weak and faints and unrighteousness exults in pride then my Spirit arises on earth.

For the salvation of those who are good, for the destruction of evil ■ men, for the fulfilment of the kingdom of righteousness, I ■■■ to this world in the ages that pass.

He who knows my birth as God and who knows my sacrifice, when he leaves his mortal body, goes no ■■■ from death ■ death, for he is truth comes to me.

How many have come to me, trusting in me, filled with my Spirit, in peace from passions and fears and anger, made pure by the fire of wisdom!

In any way that men love ■■ in that ■■■ way they find my love: for many are the paths of men, but they all in the end come to me.

■■■ BHAGAVAD GITA IV 6-11

Translated by J. Mascaró

ZOROASTER

c. 600 B.C.

7. THREE PRAYERS

YATHA AHU VAIRYO

The will of the Lord is the law of holiness.

The treasures of wisdom are for him who works for the Lord.

The power of the Lord, of Ahura, is given unto him who helps the poor.

ASHEM VOHU

Holiness is the greatest good: it is eternal joy.

He who seeks holiness finds joy.

YEMHE HATAM

Reverence to all holy men!

Reverence to all holy women!

THE THREE MOST HOLY PRAYERS OF ZOROASTRIANISM

Rendered from many versions by J. Mascart

8. THE TWO SPIRITS

Unto those who draw near and seek for instruction I will declare things known by the wise: songs to Ahura, to God; prayers that come from good thoughts; visions inspired by holiness.

Hear well with your ears. See the light with a pure mind.

You have to decide between two religions: each man

must decide for himself. Awake before the Great Consummation.

There are two spirits in the universe: the Spirit of Good; and the Spirit of Evil. Both work in our thoughts and words and deeds. Between these two you have to choose.

THE ZEND AVESTA YS. 30

Free rendering by J. Masearó

BUDDHISM

c. 500 B.C.

9. STEPS TO NIRVANA

From The Dhammapada

JOY

O let us live in joy, in love amongst those who hate!
Among men who hate, let us live in love.

O let ■ live in joy, in health amongst those who are ill!
Among men who are ill, let us live in health.

O let ■ live in joy, in peace amongst those who struggle!
Among men who struggle, let ■ live in peace.

O let us live in joy, although having nothing! In joy let
us live like spirits of light.

DHAMMAPADA 197-200

If by forsaking ■ small pleasure one finds ■ great joy, he
who is wise will look to the greater and leave what is less.

290

By day the sun shines, and by night shines the moon.
The warrior shines in his armour, and the priest in his
meditation. But the Buddha shines by day and by night: in
the brightness of his glory shines the man who is awake.

387

PEACE

When ■ ■■ has attained the liberty of holiness, then
his thoughts ■ peace, his words are peace and his work is
peace.

96

Better than a thousand useless words is a single word that
gives peace.

100

Victory brings hate, because the defeated man is unhappy. He who surrenders both victory and defeat, this ■■■ finds peace. 201

When the wise man hears the words of Dhamma, words of salvation, then his soul finds peace, and becomes like ■ lake that is deep, and pure and peaceful. 82

LOVE

Hate never ceases by hate. Hate ceases by love. This is a law eternal. 5

"He insulted me, he beat me, he defeated me, he robbed me." Those who harbour such thoughts will not be free from hate. 3

"He insulted me, he beat me, he defeated me, he robbed me." Those who harbour not such thoughts will be free from hate. 4

■■■ SPIRIT

The Spirit in man is the helper of his soul: how could there be any help from outside? 160

By oneself the evil is done, and it is oneself who suffers: by oneself the evil is not done, and by one's self ■■■ becomes pure. The pure and the impure ■■■ from oneself: no man can purify another. 165

Let no man endanger his duty, the good of his soul, for the good of another, however great. When he has ■■■ the good of his soul, let him follow it with earnestness. 166

Rouse thyself by thy Self, thy Spirit; train thyself by thy Self. Thus under the shelter of thy Self, and ever watchful, thou shalt live in supreme joy. 379

THE PATH

The monk who begins when young to follow the path of the Buddha sheds a radiance over this world, like the brightness of the moon free from clouds. 382

THINGS COME FROM THE HEART

All that we are ■■■■ from what we have thought: it is founded on our past thoughts; it is built with our present thoughts. If a man speaks or acts with an evil thought, pain follows him, even as the wheel follows the foot of the ox which draws the cart. 1

All that we ■■ comes from what we have thought: it is founded on our past thoughts; it is built with our present thoughts. If a man speaks or acts with a pure thought, then happiness follows him like a shadow that ■■■■ leaves him. 2

SERIOUSNESS

How can there be laughter, how can there be pleasure, when the whole world is burning? When you are in deep darkness, will you not ask for a lamp? 146

Leave the past behind; leave the future behind, leave the present behind. Thou art then ready ■ go to the other shore. 348

Earnestness is the path of immortality: carelessness is the path of death. Those who are in earnest do not die: those who are careless are as if dead already.

By will-power, by earnestness, by concentration, by self-harmony, a wise man makes for himself an island which is not submerged by the floods. 25

VIRTUE

The perfume of flowers goes not against the wind: not even the perfume of sandalwood, of rose-bay, or of jasmine; but the perfume of holiness travels against the wind and reaches unto the ends of the world. 54

Hold not ■ sin of little worth, thinking "this is little to me". The falling of drops of water will in time fill a water-jar. Even ■ the foolish man becomes full of evil, although he gather it little by little. 121

Hold not a good deed of little worth, thinking "this is little to me". The falling of drops of water will in time fill a water-jar. Even so the wise man becomes full of good, although he gather it little by little. 122

Look upon the man who tells thee thy faults as if he told thee of a hidden treasure. 76

There never was, there never will be, nor is there now, a man whom men always blame, or a man whom they always praise. 228

SELF-HARMONY

As rain breaks through an ill-thatched house, passions will break through a unwise mind. 13

As rain cannot break through a well-thatched house, passions will not break through a wise mind. 14

Think not of the faults of others, of what they have done or not done. Think rather of your own sins, of the things you have done or not done. 50

The wise man is not moved by praise or blame, as a great rock is not moved by the wind. 81

Overcome anger by peacefulness; overcome evil by good. Overcome the selfish man by generosity; and the man who lies by truth. 223

If a man should conquer in battle a thousand and a thousand more; and another man conquer himself, this would be the greater warrior: because the greatest of victories is the victory over one's own self. 103-4

In days gone by this mind of mine used to stray about wherever selfish desire or lust or pleasure would lead it. To-day this mind does not stray and is under the harmony of control, even as a wild elephant that is controlled by the trainer. 326

Translated from the Pali by J. Mascaró

JAINISM

c. 500 B.C.

10. THE SPIRIT OF JAINISM

NON-INJURY IS ~~THE~~ SUPREME RELIGION

* * *

If a man conquered in battle a thousand and a thousand more, and another man conquered himself, his would be the greater victory. Why fight with other men? Fight with your own self, and attain true joy and glory.

UTTARADEHYAYANA-SUTRA 9. 34

* * *

He who conquers one passion conquers many; and he who conquers many, conquers one.

ACHARANGA SUTRA

* * *

He who has not peace of mind feels an offence: he whose mind has peace feels it not.

SAMADHI SATAKA 58

* * *

When the lake of the mind is pure, undisturbed by the waves of passions or lust, then the Self can be seen.

SAMADHI SATAKA 35

Translated by J. Mascaro

TAOISM

From c. 500 B.C.

II. TAO

There is a Spirit which ■■■ before the heavens and the earth were. It is the One dwelling in silence, beyond earthly forms, never-changing, omnipresent, inexhaustible.

I do not know its name; but if I have to give it a name, I call it Tao, I call it the Supreme.

To go to the Supreme is a wandering, a wandering afar, and this wandering afar is a returning.

It is said that Tao is great, that heaven and earth are great, and that the kingly man is great.

There ■■■ thus four kinds of greatness; and one of them belongs to man.

Man on earth is under the law of the earth. The earth is under the law of heaven. Heaven is under the law of Tao. Tao is under its own law.

THE TAO TE CHING XXV

c. 250 B.C.? *Attributed to Lao Tzu c. 600 B.C.*

Rendered from many versions by J. Mascaró

12. THE SAGE

The heart of the Sage is with Tao, and not with himself; and thus he has the hearts of all.

To those who are good I am good.

To those who ■■■ not good I am also good, in order to make them good.

To those who are true I am true.

To those who are not true I am also true, in order to make them true.

The Sage is simple before men; and keeps a loving heart for them all.

The eyes and ears of men are turned upon him; and in his eyes they are all as his children.

THE TAO TE CHING XLIX

Rendered by J. Mascaró

13. TAO AND ITS THREE VIRTUES

People think that Tao is foolishness because it lacks definition;

But Tao lacks definition because it is infinite.

If Tao could be defined, it would be small and not great.

There are three treasures which I prize above all things.

The first is love,

The second is moderation,

The third is humility.

He who has love truly be brave;

He who has moderation have in abundance;

He who has humility can truly have power.

But now men want bravery, and not love;

They want abundance, and not moderation;

They want power, and not humility.

This is death.

For he who fights with love will win the battle.

THE TAO TE CHING LXVII

Rendered by J. Mascaró

14. PEACE

Loving gentleness overcomes all hardness:

Gentle water overcomes the hard rock.

Its subtle elements go through the most subtle crevices.

I learn hereby of a work that is invisible and seems like rest.

How few know of a teaching that is silence; of a work that is not work, and is peace!

THE TAO TE CHING XLIII

Rendered by J. Mascaro

CONFUCIUS

C. 500 B.C.

15. SAYINGS OF CONFUCIUS

Tzu-Kung asked: What is a gentleman?

The Master said: He puts words into deeds first, and follows these up with words.

The Master said: Learning without thought is naught; thought without learning is dangerous.

Shall I teach thee what is wisdom? To know what we know, and know what we do not know.

A gentleman never strives with others. If he does, his strife is that of a gentleman.

He worshipped as if those whom he worshipped were before him.

A will set free love is free from evil.

To learn the Way at daybreak and die at eve were enough.

Care not for want of place; care to be worthy to fill one. Care not for being unknown: care to be worthy to be known.

Until Tzu-Lu could do what he had heard, his only fear was to hear more.

He who knows, is below him who loves. He who loves, is below him who finds joy in love.

What is love? - To rank the effort above the prize may be called love.

Learn as though the years were short, like a man that fears to lose.

What is love? - To love men. What is wisdom? - To know men.

If a man cannot rule himself, how shall he rule others?

Nothing done in haste is thorough, and looking for small gains big things are left undone.

Is there one word by which we may walk till life ends? Fellow-feeling, perhaps. Do not unto others what thou wouldst not have done to thee.

CONFUCIUS 550-479 B.C.

Translated by L. A. Lyall

16. THE MORAL LAW

The ordinance of God is what we call the law of our being. To fulfil the law of our being is what we call the moral law. The moral law when reduced to a system is what we call religion.

The moral law is a law from whose operation we cannot for one instant in our existence escape. A law from which we may escape is not the moral law. Wherefore it is that the moral man watches diligently over what his eyes cannot see and is in fear and awe of what his ears cannot hear.

There is nothing more evident than that which cannot be seen by the eyes and nothing more palpable than that which cannot be perceived by the senses. Wherefore the moral man watches diligently over his secret thoughts.

When the passions, such as joy, anger, grief, and pleasure, have not awakened, that is our true self, or moral being. When these passions awaken and each and all attain due measure and degree, that is the moral order. Our true self or moral being is the great reality of existence, and moral order is the universal law in the world.

When true moral being and moral order are realized, the universe then becomes a cosmos and all things attain their full growth and development.

CONFUCIUS CHUNG YUNG I

Translated by Ku Hung Ming

SHINTOISM

From c. 500 B.C.

17. WORDS OF SHINTO

From Old Japan

PURITY

Listen all ye who come before me in the hope of attaining your desires! Pray with hearts pure from all untruth, with hearts clean wherein Truth can be seen as in a mirror.

ORACLE OF TEMMANTENJIN

Our eyes may happen ■ see things unclean; but let not our minds see things that are not clean. Our ears may hear words impure; but let not our minds hear words that are not pure.

SHINTO PRAYER

SINCERITY

The first and surest ■■■ to enter into communion with the divine is by sincerity. If you pray with sincerity, you will surely feel the divine presence.

YAMAGA-SOKO

Sincerity is the only virtue that binds the Divinity and man in one.

SENGE-TAKATOMI

UNIVERSAL BROTHERHOOD

All ye under heaven! Consider Heaven as your father, earth as your mother, and all things as your brothers and sisters. You will then enjoy this divine country free from hate and sorrow.

ORACLE OF ATSUTA

FORGIVENESS

Be like ■ ■ ■ which covers with flowers the hand that shakes it.

JAPANESE PROVERB

GOD

When the sky is clear, and the wind hums in the fir trees, 'tis the heart of God who thus reveals himself.

FROM A TAJIMA SHRINE

JUDAISM

18. BEFORE THE LORD

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Will the Lord be pleased with thousands of rams, or with ■ thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MICAH VI, 6-8 c. 720 B.C.

19. LONGING

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.

My soul is athirst for God, for the living God:
When shall I come and appear before God?

My tears have been my meat day and night,
While they continually say unto me: Where is thy God?

When I remember these things, I pour out my soul in me:
For I had gone with the multitude, I went with them to the
house of God,
With the voice of joy and praise, with a multitude that
kept holyday.

Why art thou cast down, O my soul?
And why art thou disquieted in me?
Hope thou in God: for I shall yet praise him.
His presence is salvation.

Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.

Yet the Lord will command his loving kindness in the day-
time,
And in the night his song shall be with me,
And my prayer unto the God of my life.

I will say unto God my rock: Why hast thou forgotten me?
Why go I mourning because of the oppression of the
enemy?

As with a sword in my bones, mine enemies reproach me;
While they say daily unto me: where is thy God?

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

PSALM XLIII

20. IN THE LAST DAYS

And it shall come to pass in the last days, that the mountain
of the Lord's house shall be established in the top of the
mountains, and shall be exalted above the hills; and all
nations shall flow unto it. And many people shall go and
say:

Come ye, and let us go up to the mountain of the Lord,
to the house of the God of Jacob; and he will teach us of

his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

ISAIAH II 2-4. 700 B.C.

21. THE GLORY OF GOD

Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

ISAIAH LX 1-3, 19-20

CHRISTIANITY

C. A.D. 30

22. FROM THE SERMON ON THE MOUNT

JOY

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.

Blessed are they that mourn:
For they shall be comforted.

Blessed are they which do hunger and thirst after righteousness:
For they shall be filled.

Blessed are the merciful:
For they shall obtain mercy.

Blessed are the merciful:
For they shall obtain mercy.

Blessed are the pure in heart:
For they shall see God.

Blessed are the peacemakers:
For they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake:
For theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

LIGHT

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

PURITY

Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

NON-RESISTANCE

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

LOVE

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what

reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

ALMS

But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

PRAYER

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. . . . After this manner therefore pray ye:

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done
In earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom,
And the power,
And the glory,
For ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not their trespasses, neither will your Father forgive your trespasses.

TREASURES

Lay not up for yourselves treasures upon earth,
Where moth and rust doth corrupt,
And where thieves break through and steal:
But lay up for yourselves treasures in heaven,
Where neither moth ■ rust doth corrupt,
And where thieves do not break through and steal.

FAITH

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. ■ not your life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet Solomon ■ all his glory was not arrayed like one of these.

Wherefore, if God ■ clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

JUDGEMENTS

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

THE POWER OF PRAYER

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:
For every ■■■ that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.

THE LAW

Therefore all things whatsoever ye would that men should do to you, do ye even ■ to them: for this is the Law and the Prophets.

THE WAY

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because ■■■ is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

THE WISE MAN AND THE FOOLISH

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon ■ rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon ■ rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto ■ foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great ■ the fall thereof.

THE ■■■■ ACCORDING TO ST. MATTHEW
c. A.D. 70 ■■■■ CHS. V-VIII

ISLAM

C. A.D. 622

23. ALLAH

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, Lord of the Worlds,
The Beneficent, the Merciful.
Owner of the Day of Judgement,
Thee alone we worship; Thee we ask for help.
Show us the straight path,
The path of those whom Thou hast favoured;
Not the path of those who earn Thine anger, nor of those
who go astray.

MOHAMMED A.D. 570-632 ■■■■■ I

Translated by M. Pickthall

24. FAITH

Remember Me: I will remember you. Give thanks unto Me, and reject Me not.

O ye who believe! Seek help in steadfastness and prayer.
Lo! Allah is with the steadfast.

And call not those who are slain in the way of Allah
"dead". Nay, they are living, only ye perceive not.

And surely We shall try you with something of fear and
hunger, and loss of wealth, and of lives and crops; but give
glad tidings to the steadfast,

Who say, when a misfortune striketh them: Lo! we are
Allah's and unto Him we are returning.

Such are they ■ whom are blessings from their Lord,
and mercy. Such are the rightly guided.

THE KORAN II 152-7

Translated by M. Pickthall

25. THE VISION OF THE HEART

The heart's vision is what matters, not the tongue's speech. Thou wilt never escape from thy self until thou slay it. To say "There is no god but Allah" is not enough. Most of those who make the verbal profession of faith are polytheists at heart, and polytheism is the one unpardonable sin. Thy whole body is full of doubt and polytheism. Thou must cast them out in order to be at peace. Until thou deny thy self thou wilt never believe in God. Thy self, which is keeping thee far from God and saying "So-and-so has treated thee ill" and "Such and such a one has done well by thee" points the way to creatureliness; and all this is polytheism. Nothing depends on the creatures, all depends on the Creator. This thou must know and say, and having said it thou must stand firm. To stand firm means that when thou hast said "One", thou must never again say "Two".

ABU ■■■ IBN ABI'L-KHAIR A.D. 967-1049

Translated by R. A. Nicholson

26. ALLAH

In the name of Allah, the Beneficent, the Merciful.

The Beneficent

Hath made known the Qur'an.

He hath created man.

He hath taught him utterance.

The sun and the moon are made punctual.

The stars and trees adore.

And the sky He hath uplifted; and He hath set the measure,

That ye exceed not the measure,

But observe the measure strictly, ■■■ fall short thereof.

And the earth hath He appointed for His creatures,
Wherein are fruit and sheathed palm-trees,
Husked grain and scented herb.
Which is it, of the favours of your Lord, that ye deny?
He created man of clay like the potter's,
And the Jinn did He create of smokeless fire.
Which is it, of the favours of your Lord, that ye deny?

Lord of the two Easts, and Lord of the two Wests!
Which is it, of the favours of your Lord, that ye deny?
He hath loosed the two seas. They meet.
There is a barrier between them. They encroach not one
upon the other.
Which is it, of the favours of your Lord, that ye deny?
There cometh forth from both of them the pearl and coral-
stone.
Which is it, of the favours of your Lord, that ye deny?
His are the ships displayed upon the sea, like banners.
Which is it, of the favours of your Lord, that ye deny?

Everyone that is thereon will pass away;
There remaineth but the countenance of thy Lord of Might
and Glory.

THE KORAN, FROM SUHAB LV

Translated by M. Pickthall

SIKHISM

C. A.D. 1500

27. WHY HAST THOU?

Why has thou forgotten God?

Anger hast thou not forgotten,

Nor falsehood:

Then why has thou forgotten Truth?

Sunk deep in this world's show,

Why hast thou forgotten the Home
from which thou camest?

Thou hast clung to the dross,

Then why hast thou flung away

The Gem beyond price?

Joy thou pursuest,

Then why hast thou scorned the one Source of all Joy?

Turn,

Trust God,

Fling from thee all that is less.

NANAK A.D. 1469-1538

28. GOD ALONE

As long as a man thinks he can do something by himself,
So long he shall find no peace.

If he takes credit for anything done by him,
He shall have to wander from life to life.

So long as he holds ■■■ as his enemies, and others as
friends,
His mind will never be at rest.

So long as he is wrapped up in the illusory joys of life,
He lays himself open to Divine retribution.

But when God's mercy overtakes him, his bonds are
broken,
And, Guru-guided, he ■ released from his pride.

* * *

In whatever he does, the man of God acts with ■ heavenly
air
Caught from the constant companionship of God.

He does things as are necessary,
Always knowing that God is the real doer.

The works of God are pleasing ■ him,
For he has pierced the veil of things and seen God as He is.

He is one with Him who is the source of his life;
The title of All-Peace belongs to him as to his Master.

In honouring His servant, God has only honoured Himself:
For the Lord and His servant are one.

GURU ARJUN 1563-1606 "SUKHMANI" XII 4 AND XIV 1

Translated by Teja Singh



Part I

Light



29. THE VISION SUPREME

If the light of a thousand suns suddenly arose in the sky,
that splendour might be compared to the radiance of the
Supreme Spirit.

And Arjuna saw in that radiance the whole universe in
its variety, standing in a vast unity in the body of the God
of gods.

THE BHAGAVAD GITA XI 12-13 C. 400 B.C.

* * *

O splendour of God whereby I saw the glory victorious
of the Kingdom of Truth, give me the power to tell what
I saw.

A light there is up yonder which makes the Creator
visible unto the creature, who only in beholding him finds
peace.

* * *

Within its deep infinity I saw gathered in one volume,
bound by love, all the scattered leaves of the universe; sub-
stance and accidents, and their relations, fused after such
fashion that all which I tell is one simple flame.

The universal form of this complex whole I think that I
saw, because I say this I feel my joy increasing.

DANTE 1265-1321, PARADISO, CH. 30 33

Translated by J. Maseada

30. THE GLORY OF GOD

The heavens declare the Glory of God;
And the firmament sheweth his handywork.

Day unto day uttereth speech,
And night unto night sheweth knowledge.

51

36100

36299

There is no speech nor language,
Where their voice is not heard.

Their sound is gone into all lands
And their words into the ends of the world.

In them hath he set ■ tabernacle for the sun,
Which cometh forth as ■ bridegroom out of his chamber,
And rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of heaven,
And runneth about unto the end of it again:
And there is nothing hid from the heat thereof.

The law of the Lord ■ perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the
eyes.

The fear of the Lord is clean, enduring for ever:
The judgments of the Lord ■ true and righteous alto-
gether.

More to be desired are they than gold, yea, than much fine
gold:
Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:
And in keeping of them there is great reward.

Who can understand his errors?
Cleanse thou me from hidden faults.



Keep back thy servant also from presumptuous sins;
Let them not have dominion over me: then shall I be perfect,
And I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart,
be acceptable in thy sight,
O Lord, my strength and my redeemer.

PSALM XIX

31. THE GLORY OF GOD

So glory be to Allah when ye enter the night and when ye enter the morning – unto Him be praise in the heavens and the earth! – and at the sun's decline and in the noonday.

He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.

And of His signs is this: He created you of dust, and behold you human beings, ranging widely!

And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect.

And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.

And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.

And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after death. Lo! herein indeed are portents for folk who understand.

And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.

Unto Him belongeth whosoever is in the heavens and in the earth. All are obedient unto Him.

THE KORAN XXX 17-26

Translated by M. Pickthall

32. THE GLORY OF GOD

Gaze above and around to the four corners under heaven, to the firmament ■ high with its swiftly coursing clouds, to the planets covering its expanse with jewels – each ■ many times greater than the sphere of the earth – to the countless multitude of glimmering stars. Oh! when the glorious ■ unveils, and bursts forth in the cloudless splendour of spring, how does the earth rejoice, the tender herb and the budding bough break forth, the smiling meadow teems with opening blossoms, and wood, and hedge, and heath resound to the melody of the nightingale and her feathered mates. They chant a chorus of salutation on returning from their exile in the sunny south, rejoicing in the balmy zephyrs that have again allured them to their homes. Behold the elements, earth, air, fire, water, and all the wonders contained therein, hear men and animals adding their joyful adoration: "Praise, and honour, and glory be to the eternal Being."

SUSO 1300-65

33. GOD

There is ■ indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses.

It transcends the senses. But it is possible to reason out the existence of God to a limited extent.

I do dimly perceive that whilst everything around me is ever-changing, ever-dying, there is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves, and re-creates. That informing Power or Spirit is God; and since nothing else that I see merely through the senses can or will persist, He alone is.

And is this power benevolent or malevolent? I see it as purely benevolent. For I can see that in the midst of death life persists; in the midst of untruth, truth persists; in the midst of darkness, light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the supreme God.

MAHATMA GANDHI 1869-1948

34. GOD

Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring

them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

THE KORAN II 255-57

Translated by M. Pickthall

35. THE GLORY OF ALLAH

The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all.

He hath created the heavens and the earth with truth. High be He exalted above all.

He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.

Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.

And he hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.

And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.

And landmarks too, and by the star they find a way.

■ He then Who createth as him who createth not? Will ye not then remember?

And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.

THE KORAN XVI

Translated by M. Pickthall

36. GLORY

Most high, most great and good Lord, to Thee belong praises, and glory and every blessing; to Thee alone do they belong, most High, and no one is worthy to name Thee.

Blessed be Thou, my Lord, for the gift of all Thy creatures and especially for our brother, the sun, by whom the day is enlightened. He is radiant and bright, of great splendour, bearing witness to Thee, O my God.

Blessed be Thou, my Lord, for our sister the moon and the stars; Thou hast formed them in the heavens, fair and clear.

Blessed be Thou, my Lord, for my brother the wind, for the air, for cloud and calm, for every kind of weather, for by them Thou dost sustain all creatures.

Blessed be my Lord for our sister water, which is very useful, humble, chaste and precious.

Blessed be Thou, my Lord, for brother fire, gay, noble and beautiful, untamable and strong, by whom Thou dost illumine the night.

Blessed be Thou, my Lord, for our mother the earth, who sustains and nourishes us, who brings forth all kinds of fruit, herbs and bright-hued flowers.

Blessed be Thou, my Lord, for those who pardon for love of Thee, and who patiently bear infirmity and tribulation. Happy are those who abide in peace, for by Thee Most High, they will be crowned.

Blessed be Thou, my Lord, for our sister, death of body, from whom ■ living ■ can escape. Woe to him who dies in a state of mortal sin. Happy are they who ■ the hour of death are found in obedience to Thy holy will, for the second death cannot hurt them.

Praise ye and bless ye my Lord; give Him thanks and serve Him with great humility.

ST FRANCIS OF ASSISI 1182-1226

37. THE VICTORY OF THE SPIRIT

Once upon a time, Brahman, the Spirit Supreme, won a victory for the gods. And the gods thought in their pride: "We alone attained this victory, ours alone is the glory."

Brahman saw it and appeared to them, but they knew him not. "Who is that being that fills us with wonder?" they cried.

And they spoke to Agni, the god of fire. "O god all-knowing, go and see who is that being that fills us with wonder."

Agni ran towards him and Brahman asked: "Who are you?" "I am the god of fire," he said, "the god who knows all things." "What power is in you?" asked Brahman. "I can burn all things on earth."

And Brahman placed a straw before him, saying: "Burn this." The god of fire strove with all his power, but was unable to burn it. He then returned to the other gods and said: "I could not find out who was that being that fills us with wonder."

Then they spoke to Vayu, the god of the air. "O Vayu, go and see who is that being that fills us with wonder."

Vayu ran towards him and Brahman asked: "Who are you?" "I am Vayu, the god of the air," he said, "Matarisvan, the air that moves in space." "What power is in you?" asked Brahman. "In a whirlwind I can carry away all there is on earth."

And Brahman placed a straw before him saying: "Blow this away." The god of the air strove with all his power, but was unable to move it. He returned to the other gods and said: "I could not find out who was that being that fills us with wonder."

Then the gods spoke to Indra, the god of thunder: "O giver of earthly goods, go and see who is that being that

fills ■ with wonder." And Indra ran towards Brahman, the Spirit Supreme, but he disappeared.

Then in the ■■■■ region of the sky the god saw a lady of radiant beauty. She was Uma, divine wisdom, the daughter of the mountains of snow. "Who ■ that being that fills us with wonder?" he asked.

"He is Brahman, the Spirit Supreme," she answered. "Rejoice in him, since through him you attained the glory of victory."

And the gods Agni, Vayu and Indra excelled the other gods, for they were the first that came ■■■■ Brahman and they first knew he was the Spirit Supreme.

And thus Indra, the god of thunder, excelled all other gods, for he came nearest to Brahman and he first knew that he was the Spirit Supreme.

Concerning whom it is said:

He is seen in Nature in the wonder of a flash of lightning.

He comes to the soul in the wonder of a flash of vision.

THE ■■■■ UPANISHAD

Translated by J. Masearó

38. THE GLORY OF CREATION

The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High. Great is the Lord that made it.

He made the moon also to serve in her season for ■ declaration of times, and ■ sign of the world.

The beauty of heaven, the glory of the stars, ■ ornament giving light in the highest places of the Lord. At the commandment of the Holy One they will stand in their order, and never faint in their watches.

Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

By his commandment he maketh the snow to fall apace,
and sendeth swiftly the lightnings of his judgment.

By his great power he maketh the clouds firm, and the
hailstones ■ broken small.

At his sight the mountains are shaken, and at his will the
south wind bloweth.

The noise of thunder maketh the earth ■ tremble: ■
doth the northern storm and the whirlwind. As birds
flying he scattereth the snow. The eye marvelleth at the
beauty of the whiteness thereof.

By his counsel he appeaseth the deep, and planteth islands
therein. They that sail on the sea tell of the danger thereof;
and when we hear it with our ears, we marvel thereat.

We may speak much, and yet come short: wherefore in
sum, he is all.

When ye glorify the Lord, exalt him as much ■ ye
can; for even yet will he far exceed. And when ye exalt
him, put forth all your strength, and be not weary: for ye
can never go far enough.

There are yet hid greater things than these be, for we
have seen but a few of his works.

ECCLESIASTICUS XLIII

39. THE SPIRIT IN ALL

And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

WILLIAM WORDSWORTH 1770-1850

40. THE DAWN

Brother, the day hath broken,
Awake,
Remember thy God:

No friend hast thou save him,
No sister, no brother:

Who but he, in the day of death,
Can help thee and save thee from doom?

On that day,
Alone shalt thou be, no friend but One at thy side:

Beware, O my brother, beware,
Take refuge in him,
Worship him:

He alone can remove thy sin,
He alone can grant bliss ■ the end.

SAHAJRAM

Translated by Gandhi

41. THE HOUR HAS COME

O lovers, O lovers, it is time to abandon the world;
The drum of departure reaches my spiritual ■ from
heaven.
Behold, the driver has risen and made ready the files of
camels,
And begged us to acquit him of blame: why, O travellers,
are you asleep?
These sounds before and behind are the din of departure
and of the camel-bells;

With each moment ■ soul and a spirit is setting off into the Void.

From these stars like inverted candles, from these blue awnings of the sky

There has come forth a wondrous people, that the mysteries may be revealed.

A heavy slumber fell upon thee from the circling spheres:

Alas for this life so light, beware of this slumber so heavy!

O soul, seek the Beloved, O friend, seek the Friend,

O watchman, be wakeful: it behoves not a watchman to sleep.

On every side is clamour and tumult, in every street are torches and candles,

For tonight the teeming world gives birth to the world everlasting.

Thou wert dust and art a spirit, thou wert ignorant and art wise.

JALAL'UD-DIN RUMI 1207-73 "SHAMSI TABRIZ"

Translated by R. A. Nicholson

42. THE EVER-PRESENT GOD

Man ought to lay hold of God in everything, and he should train his mind to have God ever present in his thoughts, his intentions and affections. . . .

Wherein lies this true divine possession, this real God-getting? This real God-getting is a mental process, an inner turning of the mind and will towards God, not in one fixed and definite idea, it would be impossible for nature to hold it in the mind, or at least extremely difficult, nor is it the best way. We ought not to have or let ourselves be satisfied with any thought of God: when the thought goes out God goes with it. No, what we want is a real subsistent God who far transcends the thoughts of men and creatures. This God does not disappear unless we turn our back ■■

him of our own accord. He who has thus God, in reality, has gotten God divinely, to him he is apparent in all things, . . . and the vision of God is ever present in his mind.

MEISTER ECKHART c. 1250-1328

"IN COLLATIONIBUS" CM, VI

Translated by C. de B. Evans

43. ETERNAL QUESTIONS

Who sends the mind to wander afar? Who first drives life to start on its journey? Who impels ■ to utter these words? Who is the Spirit behind the eye and the ear?

What cannot be spoken with words, but that whereby words are spoken. Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be thought with the mind, but whereby the mind can think. Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be seen with the eye, but whereby the eye ■ see. Know that alone to be Brahman, the Spirit; and not what people here adore.

What cannot be heard with the ear, but whereby the ear can hear. Know that alone to be Brahman, the Spirit; and not what people here adore.

He comes to the thought of those who know him beyond thought, not ■ those who imagine He can be attained by thought: He is unknown to the learned and known to the simple.

THE KENA UPANISHAD c. 400 B.C.

Translated by J. Mascaro

44. IN THE BEGINNING

And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever

the winds blew, Before it thundered and lightned, or
 ever the foundations of paradise were laid, Before the fair
 flowers were seen, or ever the moveable powers were
 established, before the innumerable multitude of angels
 were gathered together, Or ever the heights of the air
 were lifted up, before the measures of the firmament were
 named, or ever the chimneys in Sion were hot, And ere
 the present years ■■■ sought out, and or ever the inven-
 tions of them that now sin were turned, before they were
 sealed that have gathered faith for a treasure: Then did I
 consider these things, and they all were made through me
 alone, and through none other: by me also they shall be
 ended, and by none other.

2 ESDRAS VI 1-6

45. IN THE BEGINNING

In the beginning God created the heaven and the earth.
 And the earth was without form, and void; and darkness
 was upon the face of the deep. And the Spirit of God
 moved upon the face of the waters. And God said, Let
 there be light: and there was light.

GENESIS I 1-3

* * *

There was not then what is ■■■ what is not. There was no
 sky, and no heaven beyond the sky. What power was
 there? Where? Who was that power? Was there an abyss of
 fathomless waters?

There was neither death nor immortality then. No signs
 were there of night ■■■ day. The ONE was breathing by its
 own power, in infinite peace. Only the ONE was: there
 ■■■ nothing beyond.

Darkness was hidden in darkness. The all was fluid and
 formless. Therein, in the void, by the fire of fervour arose
 the ONE.

And in the ONE arose love. Love the first seed of soul. The truth of this the sages found in their hearts: seeking in their hearts with wisdom, the sages found that bond of union between being and non-being.

Who knows in truth? Who can tell whence and how arose this universe? The gods are later than its beginning: who knows therefore whence comes this creation?

Only that god who sees in highest heaven: he only knows whence came this universe, and whether it was made or uncreated. He only knows, or perhaps he knows not.

RIG VEDA X. 129 c. 1000 B.C.

Translated by J. Mascorb

46. THE SPIRIT

BRAHMAN AND ATMAN

All this universe is in truth Brahman. He is the beginning and end and life of all. As such, in silence, give unto Him adoration.

Man in truth is made of faith. As his faith is in this life, so he becomes in the beyond: with faith and vision let him work.

There is a Spirit that is mind and life, light and truth and vast spaces. He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe, and in silence is loving to all.

This is the Spirit that is in my heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard-seed, or a grain of canary-seed, or the kernel of a grain of canary-seed. This is the Spirit that is in my heart, greater than the earth, greater than the sky, greater than heaven itself, greater than all these worlds.

He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe and in silence is loving to all. This is the Spirit that is in my heart, this is Brahman.

To Him I shall come when I go beyond this life. And to Him will come he who has faith and doubts not. Thus said Sandilya, thus said Sandilya.

THE CHANDOGYA UPANISHAD 3. 14. 6. 800 B.C.

Translated by J. Mascaro

47. INFINITY

Tao is infinite, everywhere.

All things come from it and Tao disowns not anything; and yet when its work is done Tao claims it not as its own.

All things ■ enfolded by Tao as in ■ garment; and yet ■ makes no claim to be their owner. It asks nothing from them.

It may therefore be called the smallest of things.

All things return to Tao and are under its power.

It may therefore be called the greatest of things.

In the same way the sage ■ above greatness: and because of this he is great.

■ TAO TE CHING XXXIV

Rendered by J. Mascaro

48. THE INNER LIGHT

Without going out of my door

I can know all things on earth.

Without looking out of my window

I can know the ways of heaven.

For the farther ■ travels

The less one knows.

The sage therefore

Arrives without travelling,

Sees all without looking,

Does all without doing.

THE TAO TE CHING XLVII

Rendered by J. Mascaro

49. GOD IN US

If this room is full of darkness for thousands of years, and you come in and begin to weep and wail, "Oh, the darkness," will the darkness vanish? Bring the light in, strike a match, and light ■■■■ in a moment. Strengthen the real nature, build up yourselves.

I wish that everyone of us had come to such a state that even when we see the vilest of human beings we can see the God within, and instead of condemning, say, "Rise, thou effulgent One, rise thou who art always pure, ■■■■ thou who art beyond birth and death, rise thou almighty, and manifest your nature."

Why does man go out to look for God? It is your own heart beating, and you did not know, you were mistaking it for something outside. He, the nearest of the near, the Reality of my own life. This is your divine nature. Affirm it, manifest it. Not to become pure: your divine nature is pure. Not to become perfect: your divine nature is perfect. Every good thought which you think or act upon is simply tearing the veil, as it were, and the purity, the infinity, the God behind, manifests itself.

VIVEKANANDA 1863-1902

50. ALONE

Be able to be alone. Lose not the advantage of solitude, and the society of thyself, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the day is not uneasy nor the night black unto him. Darkness may bound his eyes, not his imagination. In his bed he may lie and speculate the universe, and enjoy the whole world in the hermitage of himself.

Thus the old ascetic Christians found a paradise in a desert, and with little converse on earth held a conversation

in heaven. Thus they astronomized in caves, and, though they beheld not the stars, had the glory of heaven before them.

SIR THOMAS BROWNE 1605-82

51. GOD IS AT HAND

People are apt to weary and to get discouraged because the life of our Lord Jesus Christ, and also of the saints, was so austere and so laborious while they themselves are hardly equal to that sort of thing, nor ■ they much inclined to it. When they find themselves so different in this respect they think they must be very far from God, judging by their failure ■ follow in his footsteps. This is wrong. On no account let anyone suppose that he is far from God because of his infirmities or faults or for any other ■■■■■. If at any time thy great shortcomings make ■ outcast of thee and thou canst not take thyself as being nigh to God, take it then at any rate that he is nigh to thee, for it is most mischievous to set God at a distance. Man goes far away or near, but God never goes far off; he is always standing close at hand, and even if he cannot stay within he goes no farther than the door.

MEISTER ECKHART c. 1250-1328,
"IN COLLATIONIBUS" CH. 17

Translated by C. de B. Evans

52. GOD IN ALL

Ramakrishna tells the story of a monk in a Hindu village who ■ one day a wealthy man beating a poor man. On the monk entreating him to stop beating that poor man, the anger of the rich ■ was turned against the monk; and he began to beat him until he left him unconscious on the ground. Someone went ■ the monastery

near by, and the brother monks ran to the spot where the holy man was lying unconscious. They brought him to the monastery, laid him in a room, but the monk remained unconscious for a long time. Anxious and filled with sorrow, the brothers fanned him, bathed his face, put some milk into his mouth; and gradually they brought him back to consciousness. When the holy man was a little conscious one of the brothers, in order to ■ whether he could recognize his friends, asked him in a loud voice: "Maharaj, do you recognize him who is feeding you with milk?"

The holy man answered in a feeble voice: "Brother, he who beat me is now feeding me."

RAMAKRISHNA 1836-86

53. I AM BESIDE THEE

O servant, where dost thou seek Me? Lo! I am beside thee. I am neither in temple nor in mosque: I am neither in Kaaba nor in Kailash. If thou art a true seeker, thou shalt ■ once see Me.

* * *

O friend! hope for Him whilst you live, know whilst you live, understand whilst you live: for in life deliverance abides.

If your bonds be not broken whilst living, what hope of deliverance in death?

It is but an empty dream, that the soul shall have union with Him because it has passed from the body:

If He is found now, He is found then. If not, we do but go to dwell in death.

* * *

When all love of the "I" and the "Mine" is dead, then the work of the Lord is done.

* * *

Kabir says: "Listen to me, friend: he understands who loves."

* * *

The flute of the Infinite is played without ceasing, and its sound is love.

* * *

That which you see is not: and for that which is, you have no words.

* * *

O friend, awake, and sleep no more! The night is over and gone, would you lose your day also?

You have slept for unnumbered ages; this morning will you not wake?

* * *

There is nothing but water at the holy bathing places; and I know that they are useless, for I have bathed in them.

The images are all lifeless, they cannot speak; I know, for I have cried aloud to them.

The Puranas and the Koran are mere words; lifting up the curtain, I have seen.

• KABIR C. 1440-1518

Translated by Tagore

54. GOD IN ALL FAITHS

God is absolute or restricted, as He pleases; and the God of religious belief is subject to limitations, for He is the God who is contained in the heart of His servant. But the absolute God is not contained by anything.

The believer praises the God who is in his form of belief and with whom he has connected himself. He praises none but himself, for his God is made by himself, and to praise the work is to praise the maker of it: its excellence or im-

perfection belongs to its maker. For this ——— he blames the beliefs of others, which he would not do, if he were just. Beyond doubt, the worshipper of this particular God shows ignorance when he criticizes others on account of their beliefs. If he understood the saying of Junaid, "The colour of the water is the colour of the vessel containing it," he would not interfere with the beliefs of others, but would perceive God in every form and in every belief.

IBNU'L-ARABI 1165-1240

55. TOLERANCE

A true Christian, who is born anew of the Spirit of Christ, ■ in the simplicity of Christ, and hath no strife or contention with any man about religion. He hath strife enough in himself with his own bestial evil flesh and blood. He continually thinketh himself a great sinner, and ■ afraid of God. But the love of Christ by degrees pierceth through, and expelleth that fear, ■ the day swalloweth up the night. But the sins of the impenitent man rest in the sleep of death, bud forth in the pit, and produce their fruit in hell.

The Christendom that is in *Babel* striveth about the manner how men ought to serve God and glorify him; also how they are to know him, and what he is in his essence and will. And they preach positively, that whosoever is not one and the same with them in every particular of knowledge and opinion, is no Christian, but ■ heretic.

Now I would fain see how all their sects can be brought to agree in that one which might be called a ■ Christian Church; when all of them ■ scorers, every party of them reviling the rest, and proclaiming them to be false.

But a Christian is of no sect: he can dwell in the midst of sects, and appear in their services, without being attached or bound to any. He hath but one knowledge, and that is, *Christ in him*.

He sigheth and wisheth continually that the will of God might be done in him, and that his kingdom might be manifested in him. He daily and hourly killeth his sin in the flesh. . . . His faith is a desire after God and goodness, which he wrappeth up in a sure hope, trusting to the words of the promise, and liveth and dieth therein; though to the *true man*, he never dieth. For Christ saith, *Whosoever believeth in me, shall never die.*

Therefore I say, that whatsoever fighteth and contendeth about the letter is all *Babel*. The letters of the Word proceed from, and stand all in, one root, which is the Spirit of God; as the various flowers stand all in the earth and grow about one another. They fight not with each other about their difference of colour, smell, and taste, but suffer the earth, the sun, the rain, the wind, the heat, and cold, to do with them as they please; and yet every one of them groweth in its own peculiar essence and property.

Even so it is with the children of God. They have various gifts and degrees of knowledge, yet all from one Spirit. They all rejoice at the great wonders of God, and give thanks to the most High in his wisdom. Why then should they contend about him *in whom they live and have their being*, and of whose substance they themselves are?

It is the greatest folly that is in *Babel* for people to strive about religion, ■ the devil hath made the world to do; so that they contend vehemently about opinions of their own forging, about the letter, when the Kingdom of God consisteth in no opinion, but in power and love.

BOEHME 1575-1624 "OF REGENERATION" CH. 7

56. THE BLIND

It is told that once, when Buddha was staying near Savatthi, monks of many sects went ■ that town. They held many different views, and began to argue with each other

in this way: "The world is eternal; the world is not eternal; the world is finite; the world is infinite; the body and the soul are one; the body and the soul are not one; the one who attains the goal lives after death; the one who attains the goal lives not after death. Or, he lives and lives not after death. Or, he neither lives nor lives not after death." And so they argued, each one saying: "This is the truth, and all else is delusion."

Now, when the disciples of Buddha told him of these monks and of their disputations, Buddha said to his disciples:

The followers of these sects are blind: they do not know the real, or the unreal, or what is truth, or what is untruth. This is why they argue and quarrel.

In former times, my brethren, there was a rajah in this same town of Savatthi. One day he called a man and told him: "Go, good fellow and bring here all the men of the town that were born blind." When the blind men had been assembled, the rajah told a servant: "Show these men an elephant."

The servant did as he was commanded, and he made one blind man touch the head of the elephant, another the ear, another the trunk, a tusk, a foot, the back, the tail, and the tuft of the tail; and to each one he said that he was touching the elephant.

After this the rajah went to those blind men and asked them: "Have you studied the elephant? Tell me your conclusions." The man who had touched the head said: "It is like a pot." The man who had touched the ear said: "It is like a fan." And so for the others the trunk became a plough; a tusk, a ploughshare; a foot, a pillar; the back, a granary; the tail, a pestle; and the tuft of the tail a besom. And each blind man thought that what he had touched was the elephant. Then they began to argue with each other and to quarrel, saying, "An elephant is like this -- no, it is

not, it is like this – I tell you it is not"; and so on, until in the end they came to blows. And the rajah enjoyed very much that scene.

"In the same way, brethren," said the Master, "these men are blind, have not the Truth, but they assume that they have the Truth."

UDANA 6. 4

57. ONE

What is to be done, O Moslems? for I do not recognize myself.

I am neither Christian, nor Jew, nor Gabr, nor Moslem.

I am not of the East, nor of the West, nor of the land, nor of the sea;

I am not of Nature's mint, nor of the circling heavens.

I am not of the earth, nor of water, nor of air, nor of fire;

I am not of the empyrean, of dust, nor of existence,
 of entity.

I am not of India, nor of China, nor of Bulgaria, nor of Saksin;

I am not of the kingdom of 'Iraqaan, nor of the country of Khorasan.

I am not of this world, nor of the next, nor of Paradise, nor of Hell;

I am not of Adam, nor of Eve, nor of Eden and Rizwan.

My place is the Placeless, my trace is the Traceless;

'Tis neither body nor soul, for I belong to the soul of the Beloved.

I have put duality away, I have seen that the two worlds are
one;

One I seek, One I know, One I see, One I call.

JALAL'UD-DIN RUMI, SHAMSI TABRIZ

Translated by R. A. Nicholson

58. TOLERANCE

When Abraham sat ■ his tent door, according to his custom, waiting to entertain strangers, he espied ■ old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat and prayed not nor begged a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the Fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition.

When the old man was gone, God called to Abraham and asked him where the stranger was. He replied: "I thrust him away because he did not worship thee." God answered him: "I have suffered him these hundred years, although he dishonoured me; and couldst not thou endure him one night?"

JEREMY TAYLOR 1613-67

59. THE UNION OF THE SOUL WITH GOD

When I speak of the union of the soul with God, I do not mean the substantial presence which is in every creature, but that union and transformation of the soul in God by

love which is only then accomplished when there subsists the likeness which love begets. . . .

Let us consider the following illustration: the sun, with its rays, strikes a window; but if that window be stained and unclean, the sun cannot shine throughout nor transform it perfectly into itself, ■ it would have done, had it been clean and unsullied. This depends not on the sun but on the window, so that if the latter were perfectly clean, the rays of the sun would so shine through it, and so transform it as to make it seem identical with the rays and to give forth the light thereof, though in truth the window, while it appears one with the rays of the sun, preserves still its own separate and distinct substance. In this case ■ might say that the window is a ray, or light, by participation.

Thus the soul resembles the window; the divine light of the presence of God in the order of nature, perpetually strikes upon it, or rather dwells within it. The soul then by resigning itself, in removing from itself every spot and stain of the creature, which is to keep the will perfectly united to the will of God – for to love Him is to labour to detach ourselves from, and to divest ourselves of, everything which is not God, for God's sake – becomes immediately enlightened by, and transformed in God; because He communicates His own supernatural being in such ■ way that the soul seems to be God Himself and to possess the things of God. . . .

Hence it becomes more evident that the fitting disposition for this union is, not that the soul should understand, taste, feel, or imagine anything ■ the subject of the nature of God, or any other thing whatever, but only that pureness and love which is perfect resignation, and complete detachment from all things for God alone. And as there cannot be any perfect transformation without perfect pureness, ■ in proportion to that pureness will be the enlighten-

ment, illumination, and union of the soul with God, yet not wholly perfect if the soul be not wholly purified and clean.

ST JOHN OF THE CROSS 1542-91,
"ASCENT OF MOUNT CARMEL" II, 5

Translated by David Lewis

60. SURRENDER

Whosoever intendeth to do any good and perfect work, wherein he hopeth eternally to rejoice, let him depart from himself, from his own desire, and enter into resignation, into the Will of God, and work with God. And then, though the earthly desire of self in flesh and blood cleaveth to him, yet if the will of the soul doth not receive that desire into it, self cannot perform any work. For the resigned will continually destroyeth the substance of self again, so that the anger of God cannot reach it. And if it should happen to reach it sometimes, as may be the case, yet the resigned will prevaieth with its superior Power, and then it beareth the figure of a victorious work in the wonders, and may inherit the filiation, or childship. Therefore it is not good to speak or do anything when reason is kindled in, and by the desire of self. Because that desire springeth from, and worketh in, the anger of God, by which a man would suffer loss.

ROBHRKE 1575-1624, "OF TRUE RESIGNATION" CH. 3

61. HEAVEN AND EARTH

Heaven is eternal and earth everlasting. They live for others, and not for themselves; and this is why they live long.

The sage therefore puts himself last, and thus he is first.

He surrenders himself, and thus he endures.

Is it because he seeks not for himself that he finds?

THE TAO ■ CHING VII

Rendered by J. Mascaró

62. SURRENDER

Thus, O man! understand what thou art to do. Behold thyself in thyself, what thou art, whether or no thou standest in the resignation of thy Mother, out of which thou wert generated and created in the beginning, whether thou art inclined with the same will. If not, then know that thou art a rebellious, stubborn, disobedient child, and hast made thyself thine own enemy, in that thou art entered into self-desire and will, and hast made thyself thy own self-ful possession, so that thou canst not dwell in the first Mother, but in thyself: for thy will is entered into self-hood; and all that does vex, plague, and annoy thee, is only thy self-hood; thou makest thyself thy own enemy, and bringest thyself into self-destruction or death.

Now if thou wilt get again out of death, then thou must wholly forsake thy own self-desire, which has introduced itself into strange essence, and become in self-hood, and the self-desire as nothing, ■ that thou dost no longer will or desire to thyself, but wholly and fully introduce thy desire again with the resignation into the Eternal, into God's Will, that the same Will may be thy will and desire.

BOEHME 1575-1624, "SIGNATURA RERUM" 15. 5-6

63. TREASURES OF THE EARTH

Far below flowed the Jumna, swift and clear, above frowned the jutting bank. Hills dark with the woods and scarred with the torrents were gathered around.

Govinda, the great Sikh teacher, sat on the rock reading scriptures, when Raghunath, his disciple, proud of his wealth, came and bowed to him and said: "I have brought my poor present unworthy of your acceptance."

Thus saying, he displayed before the teacher a pair of gold bangles wrought with costly stones.

The master took up one of them, twirling it round his finger, and the diamonds darted shafts of light. Suddenly it slipped from his hand and rolled down the bank into the water.

"Alas," screamed Raghunath, and jumped into the stream. The teacher set his eyes upon his book, and the water held and hid what it stole and went its way.

The daylight faded when Raghunath came back ■ the teacher tired and dripping.

He panted and said: "I can still get it back if you show me where it fell."

The teacher took up the remaining bangle and throwing it into the water said: "It is there."

RABINDRANATH TAGORE

64. THE HELP OF GOD

By the help of God, I mean the fixed and unchangeable order of Nature or the chain of natural events: for I have said before and shown elsewhere that the universal laws of Nature, according to which all things exist and are determined, are only another name for the eternal decrees of God, which always involve eternal truth and necessity.

So that to say that everything happens according to natural laws, and to say that everything is ordained by the decree and ordinance of God, is the ■■■■ thing. Now since the power in Nature is identical with the power of God, by which alone all things happen and are determined, it follows that whatsoever man, as a part of Nature, provides himself with to aid and preserve his existence, or whatsoever Nature affords him without his help, is given to him solely by the Divine power, acting either through human nature or through external circumstance. So whatever

human nature ■■ furnish itself with by its own efforts to preserve its existence, may be fitly called the inward aid of God, whereas whatever else accrues to man's profit from outward causes may be called the external aid of God.

SPINOZA 1632-77,

"TRACTATUS THEOLOGICO-POLITICUS" CH. 3

65. THE ONE REMAINS

The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments. — Die,
If thou wouldst be with that which thou dost seek!
Follow where all is fled! — Rome's azure sky,
Flowers, ruins, statues, music, words, are weak
The glory they transfuse with fitting truth to speak.

That Light whose smile kindles the Universe,
That Beauty ■■ which all things work and move,
That Benediction which the eclipsing Curse
Of birth can quench not, that sustaining Love
Which, through the web of being blindly wove
By man and beast and earth and ■■ and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst, now beams on me,
Consuming the last clouds of cold mortality.

The breath whose might I have invoked in song
Descends on me; my spirit's bark is driven
Far from the shore, far from the trembling throng
Whose sails were never to the tempest given;
The massy earth and sphered skies are riven!

I am borne darkly, fearfully, afar;
Whilst, burning through the inmost veil of Heaven,
The soul of Adonais, like a star,
Beacons from the abode where the Eternal are.

SHELLEY 1792-1823

"ADONAI8", AN ELBGY ON THE DEATH OF KEATS 1795-1821

66. THE ONE

Even by the mind this truth is to be learned: there are not many but only One. Who ■ the many and not the One wanders on from death ■ death.

As water raining on a mountain-ridge runs down the rocks ■ all sides, so the ■ who only sees a variety of things runs after them on all sides.

But as pure water raining on pure water becomes ■ the same, so becomes, O seeker of Truth, the soul of the sage who knows.

As fire, though one, takes new forms in all things that burn; the Spirit, though one, takes new forms in all things that live. He is within all, and is also outside.

As the wind, though one, takes new forms in whatever ■ enters; the Spirit, though one, takes new forms in whatever that lives. He is within all, and is also outside.

There ■ one Ruler, the Spirit that ■ in all things, who transforms his one form into many. Only the wise who ■ him in their souls attain the joy eternal.

He is the Eternal among things that pass away, the One who fulfils the prayers of many. Only the wise who see him in their souls attain the peace eternal.

"This is That," thus they feel the ineffable joy supreme.

* * *

- In the regions of the Spirit -

There the sun shines not, nor the moon, nor the stars;

lightnings shine not there and much less earthly fire. From His light all these give light, and His radiance illumines all creation.

THE KATHA UPANISHAD

Translated by J. Mascard

67. THE ONE

Invisible: It cannot be seen.

Inaudible: It cannot be heard.

Inapprehensible: It cannot be grasped.

As we cannot go beyond these three, the three blend into ONE.

Its rising is beyond light; its setting is beyond darkness.

How endless is the procession of things beyond name, returning on their way into the land of nothingness!

These are the forms of the Formless, vague shadows of the Invisible.

Go towards them, and you cannot see their beginning; go after them, you cannot see their end.

THE TAO TE CHING XIV

Rendered by J. Mascard

68. ONE MIND

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand.

★ ★ ★

The world exists for the education of each man.

★ ★ ★

A painter told me that nobody could draw a tree without in some sort becoming a tree.

★ ★ ★

Every reform was once a private opinion, and when it shall be a private opinion again it will solve the problem of the age.

★ ★ ★

What I must do, is all that concerns me; not what the people think. . . . It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

EMERSON 1803-82

69. TAO

THE WAY

The way that can be defined is not the Eternal Way. The name that can be named is not the Eternal Name.

From the One beyond a name came the heavens and the earth. From the immanent One have come all things and their names.

He who is beyond desires can see the One. He who has many desires can only see the many.

The One and the many are in truth One; but the many have many names.

This ■■■■■ is a mystery. It is the mystery supreme. The gate of the Spirit.

THE TAO TE CHING I

Rendered by J. Mascaró

70. THE SPIRIT

Sveta-ketu left his father's house at the age of twelve and, having learnt the Vedas, he returned home ■ the age of

twenty-four, very proud of his learning and having a great opinion of himself.

His father, observing this, said to him: "Sveta-ketu, my boy, you seem to have a great opinion of yourself, you think you are learned and you are proud. Have you asked for that knowledge whereby what was not heard is heard, what was not thought is thought, and what was not known is known?"

"What is that knowledge, father?" asked Sveta-ketu.

"Just as by knowing a lump of clay, my son, all that is clay can be known, since any differences are only words and the reality is clay.

"Just as by knowing a piece of gold all that is gold can be known, since any differences are only words and the reality is only gold.

"And just as by knowing a piece of iron all that is iron is known, since any differences are only words and the reality is only iron."

Sveta-ketu said: "Certainly my honoured masters knew not this themselves. If they had known, why should they not have told me? Explain this to me, father."

"So be it, my child.

"Place this salt in water and come to me tomorrow morning."

Sveta-ketu did as he was commanded, and in the morning his father said to him: "Bring me the salt you put into water last night."

Sveta-ketu looked into the water, but he could not find it, for it had dissolved. His father then said: "Taste the water from this side. How is it?"

"It is salt."

"Taste it from the middle. How is it?"

"It is salt."

"Taste it from that side. How is it?"

"It is salt."

"Look for the salt again and come again to me."

The son did so, saying: "I cannot see the salt. I only see water."

His father then said: "In the way, O my son, you cannot see the Spirit. But in truth He here."

THE CHANDOGYA UPANISHAD VI I. 13

Translated by J. Mascaró

71. ONENESS

He who knows does not speak:
He who speaks does not know.

Close the gate,
Shut the doors,
Soften all sharpness,
Dim all brightness,
Turn noise into silence.

This is called the wonder of Oneness.

He who is one is beyond friends and enemies,
Beyond gain and loss,
Beyond honour and disgrace.

Such a man is great because he beyond greatness.

THE TAO TE CHING LVI

Rendered by J. Mascaró

72. ONLY ONE

A master said to one who squinted, Come in,
Go and fetch that bottle from that place.
When the squint-eyed man made haste to enter the house,
There seemed to be two bottles before his eye.
Which of these two bottles, said he,
Shall I bring to you? Give me a clear explanation.

There are not two bottles, replied the master, go,
 Cease to squint and do not see more than one.
 O master, he said, rebuke me not.
 Said the master, Break one of those two.
 When one was broken, both vanished from sight;
 'Tis lust and anger that make a man see double.

JALAL'UN-DIN RUMI, MASNAVI

Translated by R. A. Nicholson

73. PERFECTION

He who has his roots in Tao shall never be uprooted.
 He whom Tao embraces shall never be lost.
 His memory shall be revered by his children unto all
 generations.

Have Tao in yourself, and you shall be one.
 Have it in a family, and the family shall be one.
 Have it in a village, and the village shall be one.
 Have it in a kingdom, and the kingdom shall be one.
 Have it in the world, and the world shall be one.

Even as by oneself one may see Oneself.
 By one's family one may see a perfect Family.
 By one's village one may see a perfect Village.
 By one's kingdom one may see a perfect Kingdom.
 By one's world one may see a perfect World.

How do I know that the world may be so?
 I know it by Tao: by the Light within me.

TAO TE CHING LIV

Rendered by J. Masaró

74. THE WORD

In the beginning was the Word, and the Word was with God and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

■ GOSPEL ACCORDING TO ■ JOHN

75. THE WORD

And therefore, when thou purporest thee to this work of contemplation, and feelest by grace that thou art called by God, lift up thine heart unto God with a meek stirring of love. And mean God that made thee, and bought thee, and graciously called thee to thy degree, and receive ■ other thought of God. And yet not all these, except thou desirest; for ■ naked intent directed unto God, without any other cause than Himself, sufficeth wholly.

And if thou desirest to have this intent lapped and folden in one word, so that thou mayest have better hold thereupon, take thee but a little word of one syllable, for ■ it is better than two; for the shorter the word, the better it accordeth with this work of the spirit. And such a word ■ this GOD or this word LOVE. Choose whichever thou wilt, or another; whatever word thou likest best of one syllable. And fasten this word to thy heart that so it may never go thence for anything that befalleth.

The word shall be thy shield and thy spear, whether thou ridest on peace or on war. With this word thou shalt beat on the cloud and this darkness over thee. With this word

thou shalt smite down all manner of thought under "the cloud of forgetting". Inasmuch that, if any thought press upon thee to ask what thou wouldst have, answer with no more words than with this one word GOD or LOVE. And if he offer of his great learning to expound to thee that word, say to him that thou wilt have it all whole, and not broken nor undone. And if thou wilt hold fast to this purpose, be sure that that thought will no while bide.

THE CLOUD OF UNKNOWING, 14TH CENT. CH. VII

76. THE ALL

OM. This eternal Word is all: what was, what is, what shall be, and what beyond is in Eternity. All is OM.

Brahman is all, and Atman is Brahman. Atman, the Self, the Spirit in man, has four conditions.

The first condition is the waking life of outward-moving consciousness, enjoying the seven outer gross elements.

The second condition is the dreaming life of inner-moving consciousness, enjoying the seven subtle inner elements in its own light and solitude.

The third condition is the sleeping life of silent consciousness, when a person has no desires and beholds no dreams. That condition of deep sleep is one of oneness, a mass of silent consciousness made of peace and enjoying peace.

The fourth condition is Atman in his pure state; the awakened life of supreme consciousness. It is neither outer nor inner consciousness, neither semi-consciousness, nor sleeping consciousness, neither mere consciousness, nor unconsciousness. It is Atman, the Spirit, that cannot be seen or touched, that is above all distinction, beyond thought and ineffable.

In the union with Him is the supreme proof of his

reality. He is the end of evolution. He is One: is non-duality. He is peace and love.

This Atman is the eternal Word OM. This Word has three sounds: A and U – these two are O – and M. These three sounds are the first three states of consciousness.

The Word OM as one sound is the fourth state of supreme consciousness. It is beyond the senses: it is beyond sound. It is love.

THE MANDUKYA UPANISHAD

Translated by J. Mascaro

77. THE SPIRIT

Radiant in his light, yet invisible in the secret place of the heart, the Spirit is the supreme abode wherein dwells all that moves and breathes and sees. Know him as all that is and all that is not, the end of love-longing beyond understanding, the highest in the inmost of all beings.

He is smaller than the smallest, but in him rest all the worlds. He is the everlasting Brahman. He is life, and truth, and Eternity.

Take the great bow of the Upanishads and place an arrow sharp with devotion. Draw the bow with concentration on him, and hit the centre of the mark, the Spirit that is everlasting.

The bow is the sacred OM, and the arrow is Atman, the Spirit in man. Brahman is the mark of the arrow, the aim of the soul. Even as the arrow rests in its mark, let the watchful self rest in its aim.

Upon OM, as the Spirit, place your meditation. Glory unto you in your far-away journey beyond darkness!

■■■■ MUNDAKA UPANISHAD

Translated by J. Mascaro

78. ETERNITY

I saw Eternity the other night
 Like a great Ring of pure and endless light,
 All calm, as it was bright,
 And round beneath it, Time in hours, days, years
 Driv'n by the spheres
 Like a vast shadow mov'd, In which the world
 And all her train were hurl'd;
 The doting Lover in his quaintest strain
 Did these Complain.

* * *

Yet some, who all this while did weep and sing,
 And sing, and weep, soar'd up into the Ring,
 But most would use no wing.
 O fools (said I) thus to prefer dark night
 Before true light,
 To live in grotts, and caves, and hate the day
 Because it shews the way,
 The way which from this dead and dark abode
 Leads up to God,
 A way where you might tread the Sun, and be
 More bright than he.
 But I did their madness so discuss
 One whisper'd thus,
This Ring the Bride-groom did for none provide
 But for his bride.

HENRY VAUGHAN 1621-95

79. BODY AND SOUL

Have we not found a path of thought which seems to bring us and our argument to the conclusion, that while we are in the body, and while the soul is infected with the evils of the body, our desire will not be satisfied? and our desire

is of truth. For the body is a source of endless trouble to us by reason of the ■■■■ requirement of food; and is liable also to diseases which overtake and impede ■ in the search after reality; it fills us full of loves and lusts, and fears, and fancies of all kinds, and endless nonsense, and in fact takes away from us the power of thinking at all. Whence come wars, and fightings, and factions? whence but from the body and the body's desires? Wars are caused by the love of money, and money has to be acquired for the sake and in the service of the body; and ■ a result of all these we have no time to give to philosophy; and, last and worst of all, even if we are at leisure and devote ourselves to some speculation, the body is always breaking in upon us, causing turmoil and confusion in ■■ inquiries, and so upsetting us that we are prevented from seeing the truth. . . . I reckon that ■■ make the nearest approach to knowledge when we have the least possible intercourse or communion with the body, and are not contaminated with the bodily nature, but keep ourselves pure until the hour when God himself is pleased to release us. . . .

When the soul uses the body as an instrument of perception, that is to say, when it uses the sense of sight or hearing or some other sense, she is dragged by the body into the region of the changeable, and wanders and is confused; the world spins round her, and she is like a drunkard, when she touches change. But when she contemplates in herself and by herself, then she passes into the other world, the region of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom.

PLATO 428-347 B.C. THE "PHARDO"

Translated by Jowett

80. NIRVANA

Words of Buddha to his disciples:

A condition there is, brethren, wherein earth, water, fire and air are not; wherein there is neither consciousness, nor space, nor a void. Neither this world or a world beyond are there, neither ■ there the sun and the moon. It is not a coming, it is not a going, nor a standing still, ■ a falling, nor a rising.

That is the end of sorrow. That is Nirvana.

There is also, brethren, that which is not born, nor become, nor made. If that was not, there would be no refuge from that which is born, is become, is made.

That is the end of sorrow. That is Nirvana.

UDANA ■

81. BRAHMAN

The Spirit, without moving, is swifter than the mind. The senses cannot reach him: he is ever beyond them.

He moves, and he moves not. He is far, and he is near. He is within all, and he is outside all.

ISA UPANISHAD

What cannot be thought with the mind, but that whereby the mind can think. Know that alone to be Brahman, the Spirit; and not what people here adore.

He comes to the thought of those who know him beyond thought, not to those who imagine he can be attained by thought. He is unknown to the learned and known to the simple.

XRNA

Concealed in the heart of beings lies the Atman, the Spirit, the Self; smaller than the smallest atom, greater than the greatest spaces.

KATHA

■ is neither outer nor inner consciousness, neither semi-consciousness nor sleeping consciousness, neither mere consciousness nor unconsciousness. He is Atman, Brahman, the Spirit himself, that cannot be seen or touched, that is above all distinctions, beyond thought and ineffable. In the union with him is the supreme proof of his reality.

MANDUKYA

Words and mind go to him, but reach him not and return.

TAITTIRIYA

THE UPANISHADS 800-300 B.C.

Translated by J. Mascaró

82. NIRVANA

Buddha said: It is like a town with walls and towers and having six gates. The town has a watcher to keep out enemies and welcome friends. Two messengers come from the East and ask the watcher: "Where is the Lord of the town?" - "Yonder he is," he replies, "where the four ways meet."

Then the two messengers deliver to the Lord of the town the message of Truth, and leave by the path by which they came. In the same way, a pair of swift messengers come from the West and from the North. They ask the same questions, receive the same answers, deliver the same messages, and return in the same way.

Now, my brethren, this is the interpretation of this parable. The town is the body, which is composed of the four elements. The six gates are the six avenues of the senses. The watcher of the gates is Conscience. The pair of swift messengers are Calm and Insight. The Lord of the town is the mind. The four crossways are the four elements of earth, water, fire and air. The message of Truth is Nirvana. The Path by which they come and go is the great

eightfold path that leads to Nirvana: right view, right aim, right speech, right action, right living, right effort, right mindfulness, right contemplation.

SAMYUTTA NIKAYA IV. 194

Rendered by J. Mascaro

83. TAO

The Way of Tao is a returning.
Its power is loving gentleness.

All things under heaven come from their source;
And their source is in the Beyond.

THE TAO TE CHING II

Rendered by J. Mascaro

84. THE VISION OF THE SOUL

Every soul of man has in the way of nature looked on True Being; this was the condition of her passing into the form of man. But all souls do not easily recall the things of the other world; they may have ■■■ them for a short time only, or they may have been unfortunate in their earthly lot, and, having had their hearts turned to unrighteousness through some corrupting influence, they may have lost the memory of the holy things which once they saw. Few only retain an adequate remembrance of them; and they, when they see here any image of that other world, are rapt in amazement; but they are ignorant of what this rapture means, because they do not clearly perceive. For there is no light of Justice ■ Temperance ■ any of the other jewels of the soul in their earthly copies; they ■■■ through a glass dimly; and there are a few who, going to the images, behold in them the realities, and these only with difficulty.

Yet once the beauty was clear to see, when in that happy

company – you and I following in the train of Zeus, others in company with other gods – our souls saw the beatific vision and were initiated into what may be called the most blessed of mysteries, celebrated by us in our state of innocence, while we were untouched by evils to come, when we were admitted to the sight of visions innocent and simple and calm and happy, which we beheld shining in pure light.

PLATO 428–347 B.C. "PHAEDRUS"

Translated by Jowett

85. CLOUDS OF GLORY

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
But trailing clouds of glory do we come
 From God, who is our home:
Heaven lies about ■ in our infancy!

Shades of the prison-house begin to close
 Upon the growing Boy,
But he beholds the light, and whence it flows,
 He sees it in his joy;
The Youth, who daily farther from the east
 Must travel, still is Nature's priest,
 And by the vision splendid
 Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

WILLIAM WORDSWORTH 1770–1850

86. DARKNESS AND LIGHT

Behold! human beings living in an underground cave, which has a mouth open towards the light and reaching all along the cave; here they have been from their childhood, and have their necks and legs chained so that they cannot move, and can only see before them, for the chains prevent them from turning their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets. And you see men passing along the wall carrying all sorts of vessels, and statues, and figures of animals made of wood and stone and various materials, which are visible over the wall? Some of them are talking, others silent.

It is a strange scene that you describe, and strange prisoners.

They are like ourselves, I replied; and they see only their own shadows, or the shadows of ■ another, which the fire throws on the opposite wall of the cave.

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And they only see the shadows of the objects which ■ being carried past. Suppose further that the prison had ■ echo which came from the other side, they would imagine when one of the passers-by spoke that the voice which they heard came from the passing shadow. In fact, men in such a position would fancy that the shadows of the objects were the only reality.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly ■ stand up and turn his neck and walk and look towards the

light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer ■ reality and his eye is turned towards more real existence, he has a clearer vision – what will be his reply? And you may further imagine that his instructor is pointing to the objects ■ they pass and requiring him to name them – will he not be perplexed? Will he not fancy that the shadows which he previously saw are truer than the objects which are now shown to him? And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and not released until he is forced into the presence of the sun itself, is he not likely to be hurt and annoyed? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities. He will have to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in water, and after that the objects themselves; then he will gaze upon the light of the moon and the stars by night better than he sees the sun or the light of the sun by day. Last of all he will be able to see the sun, and not mere reflections of it in the water, but he will see it in its own proper place; and he will contemplate it as it is. He will then proceed to argue that this is the power that gives the seasons and the years, and is the guardian of all that exists in the visible world, and in a sense the cause of all things which he and his fellows have been accustomed to see. And when he remembered his old home, and what passed for wisdom in the cave with his fellow-prisoners, do you not suppose that he would congratulate himself on the change and pity them?

PLATO 428-347 B.C., "THE REPUBLIC" §14 F.

Translated by Jowett

87. JOY

Thy mercy, O Lord, reacheth unto the heavens;
And thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains;
Thy judgments are like the great deep.

How excellent is thy lovingkindness, O God!
Therefore the children of men put their trust under
the shadow of thy wings.

They shall be satisfied with the plenteousness of thy
house;
And thou shalt make them drink of the river of thy
pleasures,

For with thee is the fountain of life:
And in thy light shall we see light.

PSALM XXXVI

88. LIGHT

Sight and visibility ■ but one power of light, but light is all power, it is life; and every joyful sensibility of life is from it. "In Him," says the Apostle, "was light, and the light ■ the life of men."

Light is all things, and no thing. It is no thing because it is supernatural; it is all things because every good power and perfection of everything is from it. No joy or rejoicing in any creature but from the power and joy of light. No meekness, benevolence, or goodness, in angel, man, or any creature, but where light is the lord of its life. Life itself begins no sooner, rises no higher, has no other glory than as the light begins it and leads it on. Sounds have no softness,

flowers and gums have no sweetness, plants and fruits have no growth but ■ the mystery of light opens itself in them.

Whatever is delightful and ravishing, sublime and glorious, in spirits, minds, or bodies, either in Heaven or on earth, is from the power of supernatural light opening its endless wonders in them. Hell has no misery, horror, or distraction, but because it has no communication with the supernatural light. And did not the supernatural light stream forth its blessings into this world through the materiality of the sun, all outward nature would be full of the horror of hell.

WILLIAM LAW 1686-1761, "THE SPIRIT OF LOVE", II, 26

89. A GREAT LIGHT

The people that walked in darkness have ■ a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto ■ a child is born, unto us a son is given; and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor. The mighty God, The everlasting Father, The Prince of Peace.

ISAIAH IX, 2, 6, 700 B.C.

Part II

Love

90. DIVINE LOVE

But I say unto you,

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

ST MATTHEW V 44

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus,

Father, forgive them; for they know not what they do.

ST LUKE XXIII 33, 34

91. PERFECT JOY

Once St Francis was coming from Perugia to St Mary-of-the-Angels with Brother Leo in springtime, and the very cold greatly afflicted him, he called Brother Leo, who was walking on before, and said thus:

"Brother Leo, seeing that the Brothers Minor in every land give great examples of sanctity and goodly edification, nevertheless write and note diligently that herein lieth not perfect joy." And going on farther St Francis called him a second time:

"O Brother Leo, even if the Brother Minor should give sight unto the blind, make straight the crooked, drive away devils, render hearing to the deaf and going to the lame, and speech to the dumb, and, what is a greater thing, raise the dead after four days, write down that in that there is not perfect joy." And going on a little farther he cried aloud:

"O Brother Leo, if the Brother Minor knew all the tongues and all the Scriptures, and all the Scriptures, so that he knew how to prophesy and to reveal not only the things of

the future but even the secrets of consciences and souls, write down that in that is not perfect joy." And going on still a little farther St Francis called out again loudly:

"O Brother Leo, little sheep of God, even if a Brother Minor should speak with the tongue of an angel, and knew the courses of the stars and the virtue of herbs, and there should be revealed unto him all the treasures of the earth, and he should know the virtue of birds and fishes, and all animals, and of men and trees, and stones, and roots, and waters, write down that not ■ that is perfect joy." And going on still a piece St Francis called out aloud:

"O Brother Leo, although the Brother Minor knew how to preach so well that he should convert all the infidels to the faith of Christ, write down that not therein is perfect joy." And continuing in this way of speaking for well on two miles, Brother Leo with great admiration asked him and said: "Father, ■ beseech thee for the sake of God to tell me where is perfect joy." And St Francis answered him thus:

"When we are at St Mary-of-the-Angels so bathed with rain, and frozen with the cold, and foul with mud, and afflicted with hunger, and we knock at the door of the house and the janitor cometh in anger and saith 'Who are ye?' and we shall say 'We are two of your brothers,' and he will say 'Ye speak not the truth; indeed you are two rascals that go about deceiving the world and robbing the alms of the poor; be gone with you'; and he will not open to us, but maketh us stand in the snow and rain, cold and hungry till nightfall, then if we endure such wrong, and such cruelty, and such deeds patiently without being angry thereat and without murmuring against him, and we think humbly and charitably that that janitor really knows us and that God maketh him speak against us; O Brother Leo, write down that herein is perfect joy. And if we persevere in knocking and he come forth wrathfully and drive us away as im-

portunate knaves, with abuse and blows, and saith: 'Get ye hence most vile robbers, go to the hospital since here ye will neither eat nor lodge.' If we endure this with patience and gladness and love, O Brother Leo, write down that here is perfect joy.

"And if we, moreover, constrained by hunger, and cold, and the night, knock the more, and beseech him for the love of God and with great weeping to open to us and let us in, and he the more wroth saith: 'These are importunate knaves, I will pay them ■ they deserve,' and he should sally forth with a knotted stick and seize us by the hood and throw us on the ground and roll us in the snow and beat us knot by knot with that stick: if we endure all these things patiently and joyfully, thinking on the pains of Christ, the Blessed One, which we should endure for His love; O Brother Leo, write down that in this is perfect happiness; and moreover listen to the conclusion, O Brother Leo.

"Above all the graces and the gifts of the Holy Spirit, which Christ granteth to His friends, is this of conquering oneself, and willingly for the love of Christ to endure pains, wrongs, insults and despites, inasmuch as in all the other gifts of God we cannot glorify ourselves, because they ■ not ours but of God. Wherefore saith the apostle: 'What hast thou, that thou hast not of God? And if thou hast it of Him, why dost thou glory in it as if thou hadst it of thyself? But in the ■ of tribulation and afflictions can we glory, because this ■ ours'; and therefore saith the apostle, 'I would not glory save in the cross of our Lord Jesus Christ.' "

THE LITTLE FLOWERS OF ST FRANCIS CH. VIII

92. BEAUTY

And the true order of approaching the mystery of love is to begin from beauties of earth and mount upwards for the

sake of that other beauty, using these as steps only, and from one going to two, and from two to all beautiful forms, and from beautiful forms to beauty of conduct, and from beauty of conduct to beauty of knowledge, until from this we arrive at the knowledge of Absolute Beauty, and ■ last know what the essence of beauty is.

This is the life above all others which man should live, in the contemplation of Beauty Absolute; a beauty which if you once beheld, you would ■ not to be after the measure of gold, and dress, or fair beauties, whose sight now entrances you.

But what if man had eyes to see the true beauty – the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life – gazing on it, in ■ with the true beauty simple and divine? Remember how in that communion only, beholding beauty with the eye of the mind, he will be able to bring forth, not shadows of beauty, but its truth, because it is no shadow that he grasps, but the truth; and he will give birth to true virtue and nourish it and become the friend of God and be immortal as far as mortal man may.

PLATO 427–348 B.C. THE SYMPOSIUM

93. BEAUTY

It is told that once Ananda, the beloved disciple of Buddha, saluted his master and said: "Half of the holy life, O master, is friendship with the beautiful, association with the beautiful, communion with the beautiful."

"Say not so, Ananda, say not so!" the master replied. "It is not half of the holy life. It is the whole of the holy life."

★ ★ ★

"Some people," said Buddha, the master, "have accused me of uttering these words:

" 'When one attains the release called the Beautiful, and abides therein, at such a time he considers the whole universe ■ ugly.'

"But I never said these words. This is what I do say:

" 'When one attains the release called the Beautiful, at such a time he knows in truth what Beauty is.' "

THE SAMYUTTA-NIKAYA AND THE DIGHA-NIKAYA

Rendered by J. Masearó

94. THE GOOD AND THE BEAUTIFUL

To make our soul good and beautiful is to make ourselves like unto God: because God is beauty.

Ugliness is the same ■ evil: its contrary is beauty and good. This is why we must study the good and the beautiful together, and the evil and the ugly together.

We must assume that the First Principle, which we can call the Good, is also absolute Beauty. From this principle comes intelligence, and intelligence is beautiful; and the soul is made beautiful through intelligence.

The beauty of actions comes from the soul; and even those bodies which we call beautiful are made beautiful by the soul. For the soul is divine: ■ may call it a fragment of the Beautiful, and she gives beauty, in the measure of her power, to all things she illumines and rules.

PLOTINUS c. A.D. 205-70

95. MATTER, MIND, AND SPIRIT

From things material to things of the mind the distance is infinite; and this distance is a likeness of that other, infinitely greater yet, that lies between things of the mind and things pertaining to charity: for charity is of the spirit.

All the splendour of worldly honours shines pale to those who seek the treasures of the mind; while intellectual greatness is not apprehended by kings, by men of wealth and might, and all such potentates according to the flesh.

And the greatness of spiritual wisdom, which is of God alone, cannot be perceived either by the men of the world or by the men of learning. For Wisdom, Intellect, the Flesh are three orders different in kind.

Great minds have their sceptre, their splendour, grandeur, triumph, effulgence; they have no need of fleshly honours, have no concern with them. It is enough for them that the mind perceives their greatness, though it be invisible to the eyes of men.

The saints have their sceptre, their splendour, their triumph, their effulgence, and have no need of the honours of the flesh ■ of the intellect: these concern them not, neither adding to them nor taking away. For they stand in the sight of God and the angels, not of men, not of inquiring minds. God fulfils their need.

Archimedes, though he had won no earthly glory, would yet be held in no less veneration. He fought no battles in the eyes of men, but his discoveries are a heritage of the mind. And to the mind, how great is his glory!

Jesus Christ had no worldly goods, nor did he make show of knowledge: he dwelt in the order of holiness. He devised no skilled contrivances, nor did he rule an earthly kingdom; but he was meek, patient, holy; holy before God, a scourge of evil spirits, and without sin. Ah! for those whose heart is open to wisdom, how great was his majesty, how sublime his splendour! . . .

But some ■ can admire only the greatness of worldly things: to them intellectual greatness is ■ nothing. Others, again, admire only intellectual greatness, as though the grandeur of spiritual wisdom were not infinitely more exalted.

The body of all material things, the firmament, the stars, the earth and its kingdoms — these are of less account than is the least of the things of the mind: for the mind knows these material things, and knows itself. But the material things are without any knowledge.

All material things, together with all minds, and all that derives therefrom, are of less account than the least motion of the spirit of charity; for this belongs to an order infinitely higher.

All matter cannot bring about the smallest thought: it were impossible, for these belong to different orders of being. Nor from all matter and all mind — there proceed any motion of true charity: it were impossible, for charity has its own order, transcending the order of natural things.

BLAISE PASCAL 1623-62 "LES PENSÉES",

ED. J. CHEVALIER 793

Translated by F. W. Stokoe

96. SPIRITUAL LOVE

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not at iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies,

they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

I CORINTHIANS XIII

97. CHARITY

For charity meaneth nought else but love of God for himself above all creatures, and of men for God even as thyself. And that in this work God is loved for himself and above all creatures, it seemeth right well. For, as is said before, the substance of this work is nought else but a naked intent directed unto God for himself.

A *naked intent* I call it. Because in this work a perfect prentice asketh neither releasing of pain, nor increasing of reward, nor, shortly to say, nought but himself. Insomuch, that he neither reckoneth nor regardeth whether he be in pain or in bliss, but only that his will be fulfilled whom he loveth. And thus it seemeth that in this work God is perfectly loved for himself, and above all creatures. For in this work a perfect worker may not suffer the thought of the holiest creature that ever God made to share with him.

And that in this work the second and the lower branch of charity unto thine even Christian is verily and perfectly fulfilled, it seemeth by the proof. For why, in this work a perfect worker hath no special regard unto any man by

himself, whether he be kin ■ stranger, friend or foe. For all men seem alike kin unto him, and no man stranger. All men, he thinketh, be his friends, and none his foes. Inso-much, that he thinketh all those that pain him and do him hurt in this life, that they be his full and his special friends: and he thinketh that he is stirred to will them ■ much good ■ he would to the dearest friend that he hath.

THE CLOUD OF UNKNOWING 14TH CENT. CH. 24

98. WHEN I LOVE GOD

What now do I love, whenas I love thee? Not the beauty of any corporal thing; not the order of times, not the brightness of the light which we do behold, ■ gladsome to ■ eyes: not the pleasant melodies of songs of all kinds; nor the fragrant smell of flowers, and ointment, and spices: not manna and honey; nor any fair limbs that are so acceptable to fleshly embracements.

I love none of these things whenas I love my God: and yet I love a certain kind of light, and a kind of voice, and a kind of fragrance, and a kind of meat, and a kind of embracement, whenas I love my God; who is both the light and the voice, and the sweet smell, and the meat, and the embracement of my inner man: where that light shineth into my soul, which no place can receive; that voice soundeth, which time deprives me not of; and that fragrancie smelleth, which no wind scatters; and that meat tasteth, which eating devours not; and that embracement clingeth ■ me, which satiety divorceth not. This is which I love, whenas I love my God.

And what is this? I asked the earth, and that answered me: I am not it; and whatsoever are in it made the same confession. I asked the sea and the deeps, and the creeping things, and they answered me: We are not thy God, seek above us, I asked the fleeting winds, and the whole air with

his inhabitants answered me: That Anaximenes was deceived; I am not God. I asked the heavens, the sun and moon and stars: Nor, say they, are we the God whom thou seekest.

And I replied unto all these, which stand so round these doors of the flesh: Answer me concerning my God, since that you are not he, answer me something of him. And they cried out with a loud voice: He made us.

My questioning with them was my thought; and their answer was their beauty.

■ AUGUSTINE 354-430 "CONFESSIONS" X, 6
Translated by William Watts c. 1631

99. THE LOVER AND THE BELOVED

The paths whereon the lover seeks his Beloved are long and perilous. They ■ filled with thoughts and sighs and tears, and they are illumined by love.

The lover said to his Beloved: "Thou who fillest the sun with splendour, fill my heart with love." The Beloved answered: "Without fulness of love, thine eyes were not in tears, neither hadst thou come to see Him who loves thee."

The birds were singing the dawn and the Beloved, who is the dawn, awoke. And the birds ended their song, and the lover died in the dawn for his Beloved.

The lover was alone in the shade of a beautiful tree. People passed by and asked him why he was alone. "I am alone now that I see and hear you," he answered; "until now I was with my Beloved."

Say, O fool of love, if the Beloved ceased to love thee, what wouldst thou do? "I would go on loving, so ■ not to die; because lack of love is death, and love is life."

Say, O lover, wherein is thy power? "In the power of my Beloved." Wherewith dost thou fight thine enemies?

"With the strength of my Beloved." What is thy consolation? "The treasures eternal of my Beloved."

What is love? "Love is that which places the free in bondage, and to those in bondage gives freedom."

The lover said: "He who fears not my Beloved has all things to fear: he who fears my Beloved has nothing to fear."

The lover said: "If ye, O lovers, want fire come to my heart and light therein your lamps."

The light of the Beloved's dwelling came to illumine the dwelling of the lover: that darkness might be dispelled, and that it might be filled with joy and longings and meditations. And the lover cast all things out of his dwelling, so as to make room for his Beloved.

RAMON LLULL 1235-1316 "LIBRE D'AMIC E AMAT"

Translated from the Catalan by J. Mascaró

100. JOY

Joy comes from God. Who could live and who could breathe if the joy of Brahman filled not the universe?

If a man places a gulf between himself and God, this gulf will bring fear. But if a man finds the support of God, he is free from fear.

Who denies God, denies himself. Who affirms God, affirms himself.

Who knows Brahman as reality, consciousness and joy attains Brahman.

Words and the mind go to Him, but reach Him not and return. But he who knows the joy of Brahman, fears no more.

THE TAITTIRIYA UPANISHAD

Translated by J. Mascaró

101. TRUE LOVE

Notice, that when we wish for any one's love, it is always for the sake of self-interest or pleasure: those who are perfect, however, have so trodden under-foot ■ worldly goods, delights and joys, that, even if they wished as we might say, they could care for nothing outside God and speaking to others about Him; therefore what gain can human love bring them? They cease ■ care for it, realizing this truth so clearly that they laugh at the thought of how anxious they used to be as to whether their affections were returned or no; for, pure as our love may be, it is natural to wish for it to be repaid. Yet this repayment is but a thing of straw, an airy nothing, blown to and fro by the wind, for after we have dearly loved, what remains to us? Therefore perfect souls care nothing whether they are cherished or no, except it be by those who can help them spiritually.

Do you fancy such hearts can love or think of none except God alone? Indeed, they love others far more, with a truer, more generous and intense affection. In ■ word, this is true love. These souls ■ ever more ready to give than to receive, even with their Creator. This, I say, merits the name of LOVE, for all other base affections have but usurped the title.

ST TERESA 1515-82 "THE WAY OF PERFECTION" CH. ■
Translated by the Benedictines of Stanbrook

102. CONVERSION

At last I was born into the sad sea of life, and year by year I hoarded my gains. How varied was my life! The routine of the morning work, hunger at noon, and at night came the time for sleep! Then I plunged into the sea of worldly love. She had locks black as jet, crimson lips, radiant smiles. . . . I lived in the wide market-places where foolish worldlings toil, still ■ slave to fierce desires. I lived by the sea

of learning manifold; I lived in that sorrow that men call wealth; I lived amid stings of poverty; and thus in varied forms and fortunes I spent my days.

Then the wonder of thought of the Divine arose in me, as soon as I knew the One, the supreme Being, then the powers of delusion in ever-changing millions began their varied play to beguile me. Neighbours and relations came around, and with fluent words they urged upon me their doctrine of atheism. Friends around seized me, and called, and hurried to and fro. The Brahman said to me, "the way of penance is supreme"; and others told me of the law of trusting love. Sectarian disputants shouted complacently discordant doctrines. Then came the haughty creed of Vedanta, unreal: it whirled, it dashed, it roared like a furious hurricane. Then the materialist, the Lokayata, a glistening mighty snake, approached, bringing cruel and poisoned heresies.

Lest I should go astray, He lay His hand on me! I worshipt with a soul melting as wax before the unwearied fire, I wept, I bent myself, I danced with joy, I cried aloud and sang and prayed. They say that "the tooth of the elephant, and the grasp of a woman relax not"; so was I pierced with the love of God, never relaxing, never stopping. I was tossed like the sea all in tears. My soul was subdued in harmony, and my body trembled in joy. The world called me a demon; they mocked me; but the words of abuse were ■ me as jewels; and I swerved not. My mind ■ in ecstasy: I was a fool, but in my folly wise. Infinity was my goal! I yearned for God as the mother cow yearns for its child. Not even in my dreams I thought of other gods. The One came down to earth in his Infinity: and I did not condemn the greatness of him who came in grace. I clung to his sacred feet. The river of love overflowed its banks. All my senses had Him as a centre: Lord! I cried.

MANIKKA-VASAGAR, TAMIL SAINT C. A.D. 800

103. ADORATION

We worship Ahura Mazda, the supreme Spirit, the Lord of harmony, the creator of good. We worship him with these words of faith and truth.

And ■ worship Zarathushtra Spitama, and his words, and his religion, and his faith. We worship him with these words of faith and truth.

We worship the former religions of the world devoted to Righteousness, the holy religions of the Creator, Ahura Mazda, the God of glory and light.

We worship Vohu Manah, the Good Mind; Asha Vahista, the spirit of Righteousness; Kshatra-vairya, the Kingdom of heaven ■ earth; Aramaiti, the spirit of Love and devotion; Haurvatat, the good of this world; and Ameratat, the good of Immortality.

We worship in truth the Creator, Ahura Mazda. And we worship the Fire, Ahura Mazda's son; and the good waters made by him; and the radiant sun; and the moon; and the stars; and the winds; and heaven and earth; and all good men, and all good women. And we worship God, their Creator.

THE DOCTRINE OF ZOROASTER, YASNA XVI

104. JOY

Where there is creation there is progress, where there is ■ creation there is no progress: Know the nature of creation.

Where there is joy there is creation. Where there is ■ joy there is no creation; Know the nature of joy.

Where there is the Infinite there is joy. There is no joy in the finite.

* * *

In this world they call greatness the possession of lands and of houses, of cattle and horses and elephants and gold. But I do not call this greatness, for here ■■■ thing depends upon another.

But the Infinite is above and below, North and South and East and West. The Infinite is the whole universe.

He who sees and understands this, who finds in Atman, his Spirit, his love and his joy, becomes master of himself. His freedom then is infinite.

But those who see not this become the servants of other masters and in the worlds that pass away attain not their liberation.

THE CHANDOGYA UPANISHAD CH. 7

Translated by J. Mascaro

105. LOVE

Would you know the blessing of blessings? It is this God of love dwelling in your soul, and killing every root of bitterness which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of love. For as love has no by-ends, wills nothing but its own increase, so everything is as oil to its flame; it must have that which ■ wills, and cannot be disappointed, because everything naturally helps it to live in its own way, and to bring forth its own work.

The spirit of love does not want to be rewarded, honoured, or esteemed; its only desire is to propagate itself, and become the blessing and happiness of everything that wants it. And therefore it meets wrath, and evil and hatred, and opposition with the same one will as the light meets the darkness, only ■ overcome it with all its blessings.

Did you want to avoid the wrath and ill-will, or to gain the favour of any persons, you might easily miss of your ends; but if you have no will but to all goodness, everything you meet, be it what it will, must be forced to be assistant to you. For the wrath of an enemy, the treachery of a friend, and every other evil, only helps the spirit of love to be more triumphant, to live its own life, and find all its own blessings in a higher degree.

Whether, therefore, you consider perfection or happiness, it is all included in the spirit of love and must be so, for this reason: because the infinitely perfect and happy God is mere love, an unchangeable will to all goodness; and every creature must be corrupt and unhappy, so far as it is led by any other will than the one will to all goodness.

WILLIAM LAW 1686-1761 THE SPIRIT OF LOVE I. ||

106. LOVE AND PEACE

True words are not flowery words:
Flowery words are not true.

He who loves does not dispute:
He who disputes does not love.

He who knows is not learned:
He who is learned does not know.

The sage treasures nothing for himself; and yet
The more he spends, the more he earns;
The more he gives, the more he has.

For Tao, the Way of Heaven, is to do good and never to
do harm;
And the sage follows the Way of Heaven;
He acts without striving;
His work is peace.

THE TAO TE CHING LXXXI

Rendered by J. Mascord

107. LOVE

Gentle water is tender and yielding,
 The most humble of things under heaven;
 But see, how it conquers the rock!
 "The tender overcomes the hard.
 The gentle conquers the strong."
 This is a truth that all men know;
 But how few men live their lives in this truth!

"He who bears the reproach of the Kingdom
 is called the Lord of the Land.
 He who bears the woes of the Kingdom
 is called the King of the Land."

These words are true words; but they seem a contradiction.

THE TAO TE CHING LXXVIII

Rendered by J. Mascard

108. LAMPS OF FIRE

O lamps of fire,
 In the splendours of which
 The deep of sense,
 Dim and dark,
 With unwonted brightness
 Give light and warmth together to their Beloved.

Lamps have two properties, that of giving light and of burning. If we are to understand this stanza, we must keep in mind, that God in His one and simple essence is all the power and majesty of His attributes. He is omnipotent, wise, good, merciful, just, strong, loving; He is all the other attributes and perfections of which we have no knowledge here below. He is all this. When the soul is in union

with Him, and He is pleased to admit it to a special knowledge of Himself, the soul sees ■ Him all these perfections and majesty together in the one and simple essence clearly and distinctly, so far as it is consistent with the faith, and as each one of these attributes is the very being of God, Who ■ the Father, the Son, and the Holy Ghost. As each attribute is God Himself, and as God is infinite light, and infinite divine fire, it follows that each attribute gives light and burns as God Himself. God therefore, according to this knowledge of Him in unity, is to the soul as many lamps, because it has the knowledge of each of them, and because they minister to it the warmth of love, each in its own way, and yet all of one substance, all one lamp. This lamp is all lamps, because it gives light, and burns, in all ways.

It follows from this that the joy and rapture of love communicated to the soul in the fire of the light of these lamps is admirable, and immeasurable: as abundant ■ from many lamps, each of which burns with love, the heat of one subserving that of the other, ■ the light of ■ ministers to that of the other; all of them forming but one light and fire, and each of them that one fire. The soul, too, infinitely absorbed in these delicious flames, is subtilely wounded by each one of them, and by all of them more subtilely and more profoundly, in the love of life; the soul sees clearly that this love ■ everlasting life.

ST JOHN OF THE CROSS 1542-91,
"THE LIVING FLAME OF LOVE" III

Translated by David Lewis

109. THE LOVE OF CHRIST

Who shall separate ■ from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors

through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate ■ from the love of God, which is in Christ Jesus our Lord.

ROMANS VIII 35, 37-39

110. JOY

The broken earthen pot and the skull I deemed my kin;
my soul dissolved; I clearly saw that wealth to be sought
was Siva's foot alone; with soul and body to the earth in
worship bent, a slave, I have reached him where he dances,
Lord of Tillai's home of joy!

Through fond desire of those of slender form and gentle
words, how many guilty deeds I have done. He caused me
to embrace his feet: a slave, I have reached him who bears
rule in Tillai's home of joy!

Melting my inmost frame, he killed the germ of two-
fold deeds; pluckt out my rooted griefs; made one in me
the many; so that all former things might perish quite, he
came to me! I have reached him who in love bears rule in
Tillai's home of joy!

He cuts off sin that we may reach the consummation. His
servants, as they draw near, taste the honey of Siva's mercy,
and are filled. I have reached him who rules in Tillai's
home of joy!

He made me his own: bud on the bough, then flower,
then fruit unripe, and then ripe fruit. I have reached him
who bears rule in Tillai's home of joy!

He crushed the demon's arm that pressed upon my head.
Thus by his grace I am freed from the bonds of life, and
here I have reached him who bears rule in Tillai's home of
thrilling joy.

He placed on my head his sacred foot: the mighty play

of the five fierce ■■■■ ceases, when I have reached him who rules in Tillai's home of joy!

I lay as ■■■ who tills a barren field and reaps no crop; but now with a righteous mind I perform to him my sacred service. I have reached him who bears rule in Tillai's home of heavenly joy!

MANICKA-VASAGAR

Translated by G. U. Pope

III. UNION WITH GOD

WORKS OF LOVE

When I see people very anxious to know what sort of prayer they practise, covering their faces and afraid to move or think, lest they should lose any slight tenderness and devotion they feel, I know how little they understand how to obtain union with God, since they think it consists in such things as these.

No, sisters, no; our Lord expects *works* from us. If you see a sick sister whom you can relieve never fear losing your devotion: treat her with compassion; if she is in pain, feel for it as if it were your own, and when there is need, fast so that she may eat. This ■ the true union of our will with the will of God. If someone else is well spoken of, be more pleased than if it ■■ yourself; this is easy enough, for if you were humble it would vex you to be praised. It ■■ great good to rejoice in your sister's virtues being known and to feel as sorry for the fault you see in her as if it were yours, hiding it from the sight of others.

I have often spoken on this subject elsewhere, because, my sisters, if ■■ fail in this I know that all is lost: please God this may never be our case. If you possess fraternal charity, I assure you that you will certainly obtain the union I have described. If you are conscious that you are wanting in this charity, although you may feel devotion and sweet-

ness and a short absorption in the prayer of quiet – which makes you think you have attained to union with God – believe me you have not yet reached it. Beg our Lord to grant you perfect love for your neighbour, and leave the rest to Him. He will give you more than you know how to desire if you constrain yourselves and strive with all your power to gain it, forcing your will as far as possible to comply in all things with your sister's wishes although you may sometimes forfeit your own rights by so doing. Forget your self-interest for theirs, however much nature may rebel; when opportunity occurs take some burden upon yourself to ease your neighbour of it. Do not fancy it will cost you nothing and that you will find it all done for you.

ST TERESA, "THE INTERIOR CASTLE", V, III, 11-12

112. TAO

When Tao rules, war horses work in the fields.
When Tao rules not, war horses will be reared even ■
sacred ground.

There is no greater sin than greedy desire;
No greater misery than discontent;
No greater evil than the wish to get more.

But the joy that comes from inner joy is ■ joy which is everlasting.

THE TAO TE CHING XLVI

Rendered by J. Mascaro

113. LOVE

Love is ■ great thing, ever a great good: alone, it makes light everything that is heavy; and it bears evenly all that is uneven. For it carries a burden which is no burden; and it

makes everything that is bitter sweet and tasteful. The noble love of Jesus drives a man to do great things, and ever stirs him to long for greater perfection. Love wills to be on high, and not to be kept down by anything low. Love wills ■ be free, and not in bondage to worldly things, so that its vision may be pure; and that it may not be disturbed or depressed by any temporal prosperity or adversity.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more full of joy, nothing fuller or greater on earth or in heaven. Because love is born of God, and can only find peace ■ God.

THOMAS À KEMPIS 1379-1471 III, 5

Translated by J. Mascaro

114. MORNING SONG IN THE TEMPLE

Hail, supreme Being, source to me of all life's joys! It is dawn; we lay twin wreaths of flowers upon thy flower-like feet, and we worship beneath thy beautiful smile of grace that beams on us from thy sacred face. O Siva, O Lord, who dwellest in Perun-turrai girt with cool rice-fields, where amid the fertile soil the expanding lotus blooms! Master! Our mighty Lord! From off thy couch in grace arise!

The sun has neared the eastern bound; darkness departs; dawn broadens out; and, like the sun, the tenderness of thy blest face uprising shines; and so, while the fragrant flower of thine eyes' beam bourgeons forth, round the fair dwelling of the King myriad swarms of bees are humming. See, Siva-Lord, who dwellest in the hallowed shrine of Perun-turrai! O mountain of bliss who comest to yield treasures of grace! O surging sea! From off thy couch in grace arise!

The tender Koil's note is heard; the cocks have crowed; the little birds sing out; the tuneful conch-shells of the temple sound loudly; the lights of the stars have paled;

day's lights upon the eastern hill are mustering. O Siva-Lord who dwellest in the hallowed shrine of Perun-turrai! Thee all find hard to know; easy to ■ thine own! Our mighty Lord! From off thy couch in grace arise!

There stand the players on the sweet-voiced lute and lyre; there those that utter praises with chaunts of the Vedas; there those whose hands bear wreaths of flowers entwined; there those that bend, that weep, that faint in ecstasy; there those that clasp above their heads adoring hands; — Siva-Lord who dwellest in Perun-turrai's hallowed shrine! Me too make thou thine own, on me sweet grace bestow! Our mighty Lord! From off thy couch in grace arise!

The gods who dwell in heaven may not approach thy seat; yet thou, descending to earth, madest us blest. " 'Tis earth, 'tis earth alone where Siva's grace is wont to save." Thou King, who dwellest in Perun-turrai's hallowed shrine, mighty thou wert to enter earth, and make us thine! From off thy couch in grace arise!

MANIKKA-VASAGAR c. A.D. 800

Translated by C. U. Pope

Note. The image of the god is laid upon a couch each evening, and taken up ■ the morning.

115. SEEK YE THE LORD

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live.

Seek ye the Lord while he may be found, call ye upon

him while he is — Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to — God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither — your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper — the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

ISAIAH LV

116. LOVE

All reasonable creatures, angel and man, have in them, each one by himself, one principal working power, the which is called a knowing power, and another principal working power, the which is called a loving power. Of the which two powers, to the first, the which is a knowing power, God who is the maker of them is evermore incomprehensible; but to the second, the which is the loving power, he is, in every man diversely, all comprehensible to the full. Insomuch that one loving soul alone in itself, by virtue of love, may comprehend in itself him who is

sufficient to the full – and much more, without comparison – to fill all the souls and angels that may be. And this is the endless marvellous miracle of love, the working of which shall never have end, for ever shall he do it, and never shall he cease for to do it.

See, whoso by grace ■ may; for the feeling of this is endless bliss, and the contrary is endless pain.

THE CLOUD OF UNKNOWING, ENGLISH 14TH CENT.

117. JOY

You never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars; and perceive yourself to be the sole heir of the whole world, and more than so, because ■ are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and kings in sceptres, you never enjoy the world.

Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all ages as with your walk and table; till you are intimately acquainted with that shady nothing out of which the world ■ made; till you love men so as to desire their happiness, with a thirst equal to the zeal of your own; till you delight in God for being good to all; you never enjoy the world. Till you more feel it than your private estate, and are more present in the hemisphere, considering the glories and the beauties there, than in your own house. Till you remember how lately you were made, and how wonderful it was when you came into it; and more rejoice in the palace of your glory, than if it had been made but to-day morning.

THOMAS TRAHERNE 1636?–74

118. THE CENTRES OF THE SOUL

O Living Flame of Love,
That woundest tenderly
My soul in ■ inmost depth!
As thou art no longer grievous,
Perfect thy work, if it be thy will.
Break the web of this sweet encounter.

Love unites the soul with God, and the greater its love, the deeper does it enter into God, and the more is ■ centered in Him. According to this way of speaking ■ may say, that as the degrees of love, so are the centres, which the soul finds in God. These are the many mansions of the Father's house. Thus, a soul which has but one degree of love is already in God, who is its centre: for one degree of love is sufficient for our abiding ■ Him in the state of grace. If we have two degrees of love we shall have found another centre, more interiorly in God; and if we have three we shall have reached another and more interior centre still.

But if the soul shall have attained to the highest degree of love, the love of God will then wound it in its inmost depth or centre; and the soul will be transformed and enlightened in the highest degree in its substance, faculties, and strength, until it shall become most like unto God. The soul in this state may be compared to crystal, lucid and pure; the greater the light thrown upon it, the more luminous it becomes by the concentration thereof, until at last it ■ to be all light and undistinguishable from it; it being then so illumined, and to the utmost extent, that it seems to be one with the light itself.

■ JOHN OF THE CROSS 1542-91,
"THE LIVING FLAME OF LOVE" I, 15, 16
Translated by David Lewis

119. LOVE

The love of those who are holy is not an earthly passion: the journey of spiritual lovers is not for a selfish aim.

Seers enjoy for ever the vision of divine Beauty: others enjoy ■ glance, but only one.

Flowers find new life in the air of the morning; but dead stones have no life.

If you die with a living heart, you do not die: because you live a new life everlasting.

Look unto the One whose light will illumine your darkness: not unto one who has no inner light.

SADI 1193-1201

Rendered by J. Maseko

120. A GOOD WILL

What we can *do* is a small thing; but we can will and aspire to great things. Thus, if a man cannot be great, he can yet be good in will; and what he, with his whole heart and mind, love and desire, wills to be, that without doubt he most truly is. It is little we can bring to pass; but our will and desire may be large. Nay, they may grow till they lose themselves in the infinite abyss of God. Not that ■ ought to think within ourselves that we wish to be this or that, like such ■ or angel, for we ought to be much more than we can conceive or fathom: wherefore our part is to give ourselves over to God, and leave ourselves utterly in His hands, being wholly His. And if ye cannot be as entirely His as ye fain would be, be His ■ much as ye may attain unto; but whatever ye are, be that truly and entirely; and what ye cannot be, that be contented not to be, in a sincere spirit of resignation, for God's sake and in Him. So shall you peradventure possess more of God in lacking than in having. Therefore be God's; yield ■ His hand, suffer Him to do in thee, and to thee, and with thee, what He

will; and then nothing here or hereafter shall be able to confound you.

JOHN TAULER 1300-61

"SERMON FOR THE FOURTH SUNDAY IN LENT"

Translated by S. Winkworth

131. LOVE

This is the ground and original of the spirit of love in the creature: it is, and must be, a will ■ all goodness; and you have not the spirit of love till you have this will to all goodness, at all times, and on all occasions.

You may indeed do many works of love, and delight in them, especially at such times ■ they ■ not inconvenient to you, or contradictory to your state, or temper, or occurrences in life. But the spirit of love is not in you till it is the spirit of your life, till you live freely, willingly, and universally, according to it.

For every spirit acts with freedom and universally according to what it is. It needs no command to live its own life, or be what it is, no more than you need bid wrath be wrathful. And therefore, when love is the spirit of your life, it will have the freedom and universality of a spirit; it will always live and work in love, not because of this or that, here or there, but because the spirit of love can only love, wherever it is or goes, or whatever is done to it.

As the sparks know no motion but that of flying upwards, whether it be in the darkness of the night, or in the light of the day; so the spirit of love is always in the same course; it knows no difference of time, place, or persons; but whether it gives or forgives, bears or forbears, ■ ■ equally doing its own delightful work, equally blessed from itself. For the spirit of love, wherever it is, is its own blessing and happiness, because it is the truth and reality of God in the soul.

WILLIAM LAW 1686-1761 "THE ■■■ OF LOVE", I, 2

Nothing ■ possibly be conceived in the world, or even out of it, which can be called good without qualification, except a Good Will. Intelligence, wit, judgement, and the other *talents* of the mind, however they may be named, ■ courage, resolution, perseverance, as qualities of temperament, ■ undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the will which ■ to make use of them, and which, therefore, constitutes what is called *character*, is not good. It is the same with the *gifts of fortune*. Power, riches, honour, even health, and the general well-being and contentment with one's condition which is called *happiness*, inspire pride, and often presumption, if there is not ■ good will ■ correct the influence of these on the mind, and with this also ■ rectify the whole principle of acting, and adapt it to its end.

There ■ even some qualities which are of service to this good will itself and may facilitate its action, yet which have no intrinsic unconditional value, but always presuppose ■ good will, and this qualifies the esteem that we justly have for them, and does not permit us to regard them as absolutely good. Moderation ■ the affections and passions, self-control and calm deliberation are not only good in many respects, but even seem to constitute part of the intrinsic worth of the person; but they are far from deserving to be called good without qualification, although they have been so unconditionally praised by the ancients. For without the principles of a good will, they may become extremely bad; and the coolness of a villain not only makes him far more dangerous, but also directly makes him more abominable in our eyes than he would have been without it.

A good will is good not because of what it performs or effects, not by its aptness for the attainment of some

proposed end, but simply by virtue of the volition, that is, it is good in itself, and considered by itself is to be esteemed much higher than all that can be brought about by it in favour of any inclination, nay, even of the sum-total of all inclinations. Even if it should happen that, owing to special disfavour of fortune, or the niggardly provision of a step-motherly nature, this will should wholly lack power ■ accomplish its purpose, if with its greatest efforts it should yet achieve nothing, and there should remain only the good will – not, to be sure, a mere wish, but the summoning of all means in our power – then, like a jewel, it would still shine by its own light, as a thing which has its whole value in itself.

IMMANUEL KANT 1724–1804 “CRITIQUE OF PRACTICAL REASON”

123. JOY

In this world I feel joyful because He is the source of joy:
I am in love with all creation because He is the Creator.

O friend! Feel thou the breath of the morning like Jesus' reviving breath: it will give life to your dead heart, for this breath comes from Him.

That Love which was placed by God in the heart of man was not given to the heavens; it was not given even to the angels.

I shall drink with joy the cup of sorrow because my Beloved is the cup-bearer: I will bear pain with gladness, because through Him I shall be healed.

Are not sorrows and joys one and the same to the lover?
Give ■ wine of love ■ drink to the health of Him for whom I suffer.

Poverty or riches are to me one and the same, because I bow unto Him in adoration.

O Sadi! If the torrent of destruction should destroy the

house of your life, be of good courage, for the foundation of all life comes from Him.

SADI 1193-1291 ODE 45

124. LOVE

Brothers, do not be afraid of contact with sinful men. Love a man even in his sin, for that love is like the divine love – the highest of all. Love all God's creation – the whole of it – every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love every thing. If you love each thing you will perceive the mystery of God in all. Once you perceive this, you will begin to understand it better every day, and you will come at last to love the whole world with ■ all-embracing love.

Brothers, love is a great teacher; but we must learn how ■ acquire it, for it is got with difficulty. We buy it dearly, slowly, and with much labour. Every one can love occasionally – even the wicked can do that; but ■ must love not for ■ moment but for ever.

DOSTOEVSKY 1821-81 "THE BROTHERS KARAMAZOV"

Translated Anon

125. THE NATURAL THING FOR MAN TO DO

The time when thou shalt have forgotten all things is at hand. And that time also is at hand, when thou thyself shalt be forgotten by all. Whilst thou art, apply thyself to that especially which unto man, as he is a man, is most proper and agreeable, and that is: for a man even to love them that transgress against him.

This shall be, if at the same time that any such thing doth happen, thou call to mind, that they are thy kinsmen; that it is through ignorance and against their wills that they sin; and that within a very short while after, both thou and

they shall be no more. But above all things, that they have not done thee any hurt; for that by them thy mind and understanding ■ not made worse or ■■ vile than it was before.

MARCUS AURELIUS A.D. 121-80 VII

126. PURE LOVE

Listen, my Brethren, to the message which the Most High sends you from heaven, by means of the least of His servants. Love all, both your neighbours and those from whom you suffer anything. The former ■ manifestly your friends, the latter are by no means your enemies. Those who love you, who serve you, who give you food and clothing, do good indeed to your bodies; but those who persecute you, who are angry with you, who injure you, do much more good to your souls. All men are therefore your friends, and no ■ is to be called an enemy; all are your benefactors, and no one does you harm. You have no enemy except yourselves.

ST FRANCIS OF ASSISI

127. JOY

O Lord my God,
I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the
pit.

Sing unto the Lord, O ye saints of his,
And give thanks at the remembrance of his holiness.

For his anger endureth but a moment;
In his favour is life:
Weeping may endure for a night,
But joy cometh in the morning.

* * *

Lord, by thy favour thou hast made my mountain to
stand strong:
Thou didst hide thy face, and I was troubled.

I cried to thee, O Lord;
And unto the Lord I made supplication.

* * *

Hear, O Lord, and have mercy upon —
Lord, be thou my helper.

Thou hast turned my mourning into dancing:
Thou hast put off my sackcloth, and girded me with
gladness;

To the end that my glory may sing praise to thee, and not
be silent.
O Lord my God, I will give thanks unto thee for ever.

PSALM XXX

128. FORGIVENESS

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him:

Master, this woman was taken in adultery, in the very

act. Now Moses in the law commanded us that such should be stoned; but what sayest thou?

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, ■ though he heard them not. So when they continued asking him, he lifted up himself, and said unto them:

He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing ■ the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her:

Woman, where are those thine accusers? hath no man condemned thee?

She said: No man, Lord. And Jesus said unto her: Neither do I condemn thee. Go, and sin no more.

THE GOSPEL ACCORDING TO ST JOHN VIII 1-11

129. LOVE

Buddha spoke thus once to his disciples: The words of men to you can be of five kinds: at the right time or at the wrong time, true or false, gentle or bitter, profitable or unprofitable, kindly or resentful.

If men speak evil of you, thus must you think: "Our heart shall not waver; and we will abide ■ compassion, in lovingkindness, without resentment. We will think of the man who speaks ill of us with thoughts of love, and ■ our thoughts of love shall he dwell. And from that abode of love we will fill the whole world with far-reaching, wide-spreading, boundless love." These must be your thoughts.

Moreover, if robbers should attack you and cut you in

pieces with a two-handed saw, limb by limb, and one of you should feel hate, such a ■■■ is not a follower of my gospel.

THE MAJJHIMA NIKAYA

130. WHAT IS HE?

But now thou askest ■■■ and sayest: "How shall I think on himself, and what is he?" Unto this I cannot answer, except to say: "I know not."

For thou hast brought me with thy question into that ■■■ darkness, and into that same *cloud of unknowing*, that I would thou wert in thyself. For of all other creatures and their works – yea, and of the works of God himself – may a man through grace have fulness of knowing, and well can he think of them; but of God himself can no man think.

And therefore I would leave all that thing that I can think, and choose to my love that thing that I cannot think. For why? He may well be loved, but not thought. By love may he be gotten and holden; but by thought never. And therefore, although it be good sometime to think on the kindness and the worthiness of God in special, and although it be ■ light and a part of contemplation: nevertheless in this work it shall be cast down and covered with a *cloud of forgetting*. And thou shalt step above it stalwartly, but listily, with a devout and pleasing stirring of love, and try to pierce that darkness over thee. And smite upon that thick cloud of unknowing with a sharp dart of longing love; and go not thence for aught that befalleth.

THE CLOUD OF UNKNOWING, ENGLISH 14TH CENT.

131. LOVE

The longer I live, and especially now when I vividly feel the nearness of death, I want to tell others what I feel so particularly clearly and what to my mind is of great im-

portance: namely that which is called "Passive Resistance" is in reality nothing else than the teaching of love uncorrupted by false interpretations. That love, which is the striving for the union of human souls and the activity derived from it, is the highest and only law of human life; and in the depth of his soul every human being — we most clearly see in children — feels and knows this. He knows this until he is entangled by the false teachings of the world. This law was proclaimed by all — by the Indian as by the Chinese, Hebrew, Greek, and Roman sages of the world. I think this law was most clearly expressed by Christ, who plainly said, "In love alone is all the law and the prophets."

IN A LETTER FROM TOLSTOY TO GANDHI

132. GOD

If the thinker wanted to use the words of the mystic, he could soon define the nature of God. God is love and also the end of love: herein we find the whole contribution of mysticism. The mystic will never grow tired of speaking of this twofold love. His descriptions have ■ end, because what he wants to describe is indescribable. But he is definite on one point: that divine love is not something belonging to God: it is God Himself.

The thinker who holds God to be a person, and yet wishes to avoid anything like a gross assimilation with man, will do well ■ fasten on this point. He will think, for example, of the enthusiasm that can set a soul on fire, that ■ burn whatever is within, and henceforth only fill it wholly with itself. The person and the emotion ■ then one; and yet the person had never been his own self so much; and he ■ more simple, more unified, more himself.

Is there anything of a more perfect structure, more

elaborate, than a symphony of Beethoven? And yet all through the labour of arranging, rearranging, and selecting that took place on the intellectual plane the composer was striving towards a point beyond his intellectual plane where he could feel a sense of acceptance or rejection, a sense of direction, an inspiration. An indivisible emotion — living in that plane. No doubt the intellect — trying to express it in music, but the emotion itself was more than mere intellect and more than music. In contrast to a lower emotion which is below the intellect, that higher emotion was under the control of the will. An emotion of this kind doubtless resembles, however remotely, the sublime love which is for the mystic the very essence of God.

Has this love an object? Let us first remember that an emotion of a higher order is self-sufficient. Let us think of a piece of music which gives expression to love. It is not love for any particular person: another piece of music will also express love. There will thus be two different emotional atmospheres, two different perfumes, and yet in both — their love will depend upon the essence of love, and not upon its object. Nevertheless, it is difficult to imagine a love, which we might say was at work, and yet which would apply to nothing. As a matter of fact, all mystics — unanimous in declaring that God has need of us, even as we have need of God. Why should God need us, unless it were to give us His love?

This is the conclusion to which the philosopher who accepts the mystical experience must come. The whole creation will then appear to him as a vast work of God for the creation of creators, for the possession of beings co-workers with Him and worthy of His love.

HENRI BERGSON 1859-1941

"LES DEUX SOURCES DE LA MORALE — DE LA RELIGION"

Translated by J. Mascaró

133. JOY

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall ■ the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say ■ them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness. The unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ISAIAH XXXV

134. LOVE

Let ■ love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, that he who loveth God love his brother also.

I JOHN IV

Part III

Life

135. A CHILD

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

ST MATTHEW XVIII 1-4

★ ★ ★

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything – for each child has his fairy god-mother in his own soul; it is to live in a nut-shell and count yourself the king of infinite space: it is

To see a World in a grain of sand,
And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.

FRANCIS THOMSON 1859-1907 AND ■■■■■ BLAKE 1757-1827

★ ★ ★

A CHILDLIKE MIND

Sir, I am a true labourer: I earn that I eat, get that I wear; owe no man hate, envy ■■■ man's happiness; glad of other

men's good, content with my harm; and the greatest of my pride is, to see my ewes graze and my lambs suck.

CORIN, ■ SHEPHERD, "AS YOU LIKE IT" III, 2
SHAKESPEARE 1564-1616

136. MY ANGEL-INFANCY

Happy those early days, when I
Shin'd in my Angel-infancy!
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy ought
But a white celestial thought:
When yet I had not walk'd above
I mile or two from my first Love,
And looking back - at that short space -
Could see ■ glimpse of His bright face:
When on some gilded cloud, or flow'r,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity:
Before I taught my tongue to wound
My Conscience with a sinful sound,
Or had the black art to dispense
A several sin to ev'ry sense,
But felt through all this fleshly dress
Bright shoots of everlastingness.

O how I long to travel back,
And tread again that ancient track!
That I might once more reach the plain
Where first I left my glorious train;
From whence th'enlightened spirit sees
That shady City of Palm-trees.
But ah! my soul with too much stay
Is drunk, and staggers in the way!

Some ■■■ a forward motion love,
But I by backward steps would move;
And when this dust falls to the urn,
In that state I came, return.

HENRY VAUGHAN 1621-95

137. WHEN I WAS A CHILD

The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were ■■■ precious as gold: the gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubims! And young men glittering and sparkling angels, and maids strange seraphic pieces of life and beauty! Boys and girls tumbling in the street, and playing, were moving jewels. I knew not that they were born or should die; but all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared.

THOMAS TRAHERNE 1636?-74

138. A SIMPLE LIFE

Give me a small country with few people.
There may be cunning machines to do the work of ten men, to do the work of one hundred men; but no one will want them.
People will be ready to die many lives in defence of their homes: in order to live in the land of their birth.

There may be boats and carriages in my country; but no one will ever use them.

There may be weapons of war; but there will be no need to use them.

People will use again knotted cords, instead of writing on legal documents.

Pure food will give them satisfaction,

Their clothes will be simple and beautiful,

Their homes will be homes of peace,

And in their simple ways they will find their joy.

The next country may be ever so near: they may hear the cocks crow, and the dogs bark; but my people will grow old and die without ever having wanted to go there!

THE TAO TE CHING LXXX

Rendered by J. Mascart

139. TO THE GOD OF MERCY

He placed apart the heaven and the earth. He set in motion the sun and the stars and spread our earth before them. His greatness gave wisdom to the children of men.

And I speak with mine own heart and I ask: How shall I have communion with my God? What offering of mine will he accept without anger? When shall I with a glad heart find his mercy?

I ask others for I would fain know my sin: I seek the wise and I ask them. And one answer the sages give me: God, Varuna, is angry with thee.

What hath been, O my God, my transgression? Why wouldst thou slay thy friend who sings praises to thee? Tell me, all-powerful Lord, that pure from sin may I hasten ■ thee in adoration.

Loose from us the sins of our fathers. Forgive us our own sins, O Lord.

It was not my will, it was an illusion. It ■■ thoughtless-

ness or anger or wine. The stronger is near to lead astray the weaker; even sleep can lead men to sin.

May I serve my God, the all-merciful. May I serve my jealous God free from sin. Our God gives wisdom to the simple; and he leadeth the wise unto the path of good.

May this song of praise come to thee, O Varuna: may this song of praise abide in thine heart. May it be well with our rest and our labour. May thy blessings be with us for evermore.

RIG VEDA VII, ■ 1000 B.C.

Translated by J. Masearb

140. LONGING

How amiable are thy tabernacles,
O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the
Lord:

My heart and my flesh cry out for the living God.

Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her
young,
Even thine altars, O Lord of hosts,
My King, and my God.

Blessed are they that dwell in thy house:
They will be always praising thee.

Blessed is the man whose strength is in thee:
In whose heart are thy ways.

Passing through the valley of weeping they make it a
place of springs;
Yea, the early rain covereth it with blessings.

They go from strength to strength,
Every one of them in Sion appeareth before God.

* * *

Behold, O God our shield,
And look upon the face of thine anointed.

For ~~■~~ day in thy courts is better than a thousand.
I had rather be a doorkeeper ~~■~~ the house of my God,
Than to dwell in the tents of wickedness.

For the Lord God is a sun and shield:
The Lord will give grace and glory:
No good thing will he withhold from them that walk
uprightly.

O Lord of hosts,
Blessed is the man that trusteth in thee.

PSALM LXXXIV

141. DAY AFTER DAY

Day after day, O lord of my life, shall I stand before thee
face to face? With folded hands, O lord of all worlds, shall
I stand before thee face to face?

Under thy great sky in solitude and silence, with humble
heart shall I stand before thee face to face?

In this laborious world of thine, tumultuous with toil
and with struggle, among hurrying crowds shall I stand
before thee face to face?

And when my work shall be done in this world, O king
of kings, alone and speechless shall I stand before thee face
to face?

RABINDRANATH TAGORE

142. TOWARDS LIFE

Why does not the soul take wing, when from the glorious
Presence

A speech of sweet favour comes to it, saying, Aloft?

How should a fish not leap nimbly from the dry land into
the water,

When the sound of waves reaches its ear from the cold
ocean?

Why should a falcon fly not from the quarry towards the
King,

When it hears by drum and drum-stick the notice of
"Return"?

Why should not every Sufi begin to dance, like a mote,
In the sun of eternity, that it may deliver him from decay?
Such grace and beauty, and loveliness and bestowal of life!
O misery and error, if any one dispense with Him!

Fly, fly, O bird, to thy native home,

For thou hast escaped from the cage, and thy pinions are
outspread.

Travel away from the bitter stream towards the water of
life,

Return from the vestibule to the high seat of the soul.

JALAL'UD-DIN RUMI, SHAMSI TABRIZ

Translated by R. A. Nicholson

143. SORROW

We have planted thorns: shall we gather dates? We have
spun coarse wool: shall we weave fine brocade therefrom?

Our sins are written down, and we have not erased them.
We have no good works to weigh against our hateful
imperfections.

Our passions are our own destruction. Oh, the bewail-
ings on the Day of resurrection!

Our life so precious is past and cannot return; and we still
■ in sin!

How weak and unmanly to sink and settle in this world
whereon brave men of God only travel; but make it not
their home!

The days of our youth are past: they have been like a
night and a day. The night is over, the day is here, but we
are not awake.

How long shall we be like a bird perched ■ the battle-
■ of the house of life? For ■ day our dust shall be ■
stone of the battlement.

It would be a wonder if we found shelter on the Day of
Judgement: is our soul a shelter unto others today?

The bounty of the Master may help us on that Day: but
do not think that sins that deserve hell can lead us unto
Paradise.

Perchance from the store-house of the grain of grace of
the Saints a single ear of corn will be given to us as a gift:
we have not sown it ourselves.

SADI 1193-1291 ODE 265

144. MERCY

Like as a father pitieth his own children:
Even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made:
He remembereth that we are but dust.

The days of man are but as grass;
As the flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever
and ever upon them that fear him,
And righteousness upon children's children.

PSALM CIII

145. FAITH

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house ■■■ many mansions. If it were not so, I would have told you. I go to prepare a place for you. And whither I go ye know, and the way ye know.

Thomas saith ■■■ him: Lord, we know not whither thou goest and how can we know the way?

Jesus saith unto him: I am the way, the truth, and the life.

ST JOHN XIV

146. FAITH

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

■■■■■ III 17-18

147. THE END OF THE JOURNEY

Even as a man, O my son, who had been led blindfolded from his land of the Gandharas and then left in a desert place, might wander to the East and North and South, because he had been taken blindfolded and left in an unknown place; but if a good man took off his bandage and

told him: "in that direction is the land of the Gandharas, go in that direction"; then, if he were a wise man, he would go asking from village to village until he would have reached his land of the Gandharas, so it happens in this world to a man who has a Master to direct him to the land of the Spirit. Such a man can say: "I shall wander in this world until I attain liberation; but then I shall go and reach my Home."

CHANDOGYA UPANISHAD VI. 14 c. 700 B.C.

Translated by J. Mascart

148. FAITH

God is our refuge and strength,
A very present help in trouble.

Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the
sea;

Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the
city of God,
The holy place of the tabernacles of the most High.

God is in the midst of her; she shall not be moved:
God shall help her, when the morning appeareth.

The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.

★ ★ ★

Come, behold the works of the Lord,
What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.

Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the
earth.

PSALM XLVI

149. FAITH IN LOVE

Can I see another's woe,
And not be in sorrow too?
Can I see another's grief,
And not seek for kind relief?

Can I see a falling tear,
And not feel my sorrow's share?
Can a father see his child
Weep, nor be with sorrow fill'd?

Can a mother sit and hear
An infant groan, an infant fear?
No, no! never can it be!
Never, never can it be!

And can He who smiles on all
Hear the wren with sorrows small,
Hear the small bird's grief and care,
Hear the woes that infants bear,

And not sit beside the nest,
Pouring pity in their breast;
And not sit the cradle near,
Weeping tear on infant's tear;

And not sit both night and day,
Wiping all our tears away?
O, no! never can it be!
Never, never can it be!

He doth give His joy to all;
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow too.

Think not thou canst sigh a sigh,
And thy Maker is not nigh;
Think not thou canst weep a tear,
And thy Maker is not near.

O! He gives to us His joy
That our grief He may destroy;
Till our grief is fled and gone
He doth sit by us and moan.

WILLIAM BLAKE 1757-1827

150. FAITH

The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be
afraid?

* * *

Though an host of men were laid against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.

One thing have I desired of the Lord, that will I seek after;
That I may dwell in the house of the Lord all the days of
my life,
To behold the beauty of the Lord, and to visit his temple.

For in the times of trouble he shall hide me in his pavilion:
In the secret place of his dwelling shall he hide me,
He shall set me upon a rock.

PSALM XXVII

151. HOPE

No good works have I done in my life: my life has in truth
been lost in wantonness.

What hope shall I have at the hour of Resurrection?
Only the hope that God may forgive me.

How many the sufferings of a soul on that day! Of a soul
that has not been pure.

How I wish sometimes that the day of Judgement was
not! That sins and good works should not be remembered.

But sometimes I think it is wrong to despair: cannot God
in his bounty forgive me?

My eyes cannot see the right path: forgive me, my God,
or set a lamp before my feet through thy mercy.

In the shame of my sins my head is bowed down: bid
me to raise it, and I will raise it unto the highest heaven.

Great has been my disobedience, and innumerable are
my ■■■■ and yet I hope for forgiveness.

O my God! What work of Sadi shall be good in thy
sight? Give me the power to do it: or forgive my weakness.

SADI 1193-1291, ODE 200

152. DIVINE WORK

The Voice of Krishna:

I have no work to do in all the worlds, O Arjuna: for
these are mine. I have nothing to attain, because I have all.
And yet I work.

If ever my work had an end, these worlds would end in
destruction, confusion would reign within all: this would
be the death of all beings.

Even as the unwise work selfishly in the bondage of selfish works, let the wise man work unselfishly for the good of all the world.

Let not the wise disturb the mind of the unwise in their selfish work. Let him, working in devotion, show them the joy of good works.

Offer to Me all thy works and rest thy mind ■ the Supreme. Be free from desires and selfish thoughts, and with inner peace fight thou thy fight.

And do thy duty, even if it be humble, rather than another's, even if it be great. To die in one's duty is life: ■ live in another's is death.

THE BHAGAVAD GITA III

Translated by J. Mascaro

153. WHEN THY WORK IS DONE

A vessel overfull ■ not easy to carry.

A sword-edge oversharpened will soon get dull.

A hall with too much gold and jade is not easy to keep safe.

The pride of wealth and honours brings its own destruction.

When therefore thy work is done,

withdraw in silence.

This is the Way of Tao, the Way of heaven.

■ TAO TE CHING ■

Rendered by Mascaro

154. THE WORK OF THE SOUL

You have heard how wonderfully silk is made – in a way such ■ God alone could plan – how it all comes from ■ egg resembling a tiny pepper-corn. Not having ■ it myself, I only know of it by hearsay, so if the facts are

inaccurate the fault will not be mine. When, in the warm weather, the mulberry ~~worm~~ come ~~into~~ leaf, the little egg which was lifeless before its food was ready, begins to live. The caterpillar nourishes itself upon the mulberry leaves until, when it has grown large, people place near it small twigs upon which, of its own accord, it spins silk from its tiny mouth until it has made a narrow little cocoon in which it buries itself. Then this large and ugly worm leaves the cocoon as a lovely little white butterfly.

The silkworm symbolizes the soul which begins to live when, kindled by the Holy Spirit, it commences using the ordinary aids given by God to all. Then it comes to life and continues nourishing itself on this food and ~~a~~ devout meditation until it has attained full vigour, which is the essential point, for I attach no importance to the rest. When the silk-worm is full-grown as I told you in the first part of this chapter, it begins to spin silk and to build the house wherein ~~it~~ must die. By this house, when speaking of the soul, I mean Christ. I think I heard or read somewhere, either that our life is hid in Christ, or in God – which means the same thing – or that Christ is our life. It makes little difference to my meaning which of these quotations is correct.

This shows, my daughters, how much, by God's grace, we can do, by preparing this home for ourselves, towards making Him our dwelling-place as He is in the prayer of union. You will suppose that I mean we can take away from or add something to God when I say that He is our home, and that we can make this home and dwell in it by our own power. Indeed we can: though we can neither deprive God of anything nor add aught to Him, yet we can take away from and add to ourselves, like the silkworms. The little we can do will hardly have been accomplished when this insignificant work of ours, which amounts to nothing at all, will be united by God to His greatness and

thus enhanced with such immense value that our Lord Himself will be the reward of our toil. Forward then, my daughters! hasten over your work.

ST THERESA, "THE INTERIOR CASTLE" V, II, I, 3-5

155. A GOOD ACTION

One man, when he has done a service ■ another, is ready to set it down to his account as a favour conferred.

Another is not ready to do this, but still, in his own mind, he thinks of the man ■ his debtor, and he knows what he has done.

A third, in a manner, does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has produced its proper fruit. So a man when he has done a good act, does not call out for others to come and see, but he goes on to another act as a vine goes on to produce again the grapes in season.

MARCUS AURELIUS A.D. 121-80

156. GOD IS LIFE

I remember one day in the early spring-time I was listening to the sounds of a wood, and thinking only of one thing, the same of which I had constantly thought for two years - I ■ again seeking for a God.

I said to myself, "It is well, there is no God, there is none that has a reality apart from my own imaginings, none as real as my own life - there is none such. Nothing, no miracles can prove there is, for miracles only exist in my own unreasonable imagination."

And then I asked myself, "But my conception of the God whom I seek, whence comes it?" And again life flashed joyously through my veins. All around me seemed to revive, to have a new meaning. My joy, though, did not

last long, for ~~reason~~ continued its work: "The conception of God is not God. Conception is what goes on within myself; the conception of God is an idea which I am able to rouse in my mind or not, as I choose; it is not what I seek, something without which life could not be." Then again all seemed to die around and within me, and again I wished to kill myself.

After this I began to retrace the process which had gone on within myself, the hundred-times-repeated discouragement and revival. I remembered that I had lived only when I believed in a God. As it was before so it was now; I had only to know God, and I lived; I had only to forget Him, not to believe in Him, and I died. What was this discouragement and revival? I do not live when I lose faith in the existence of a God; I should long ago have killed myself if I had not had a dim hope of finding Him. I only really live when I feel and seek Him. "What more, then, do I seek?" A voice seemed to cry within me, "This is He, He without whom there is no life! To know God and to live are one. God is life! Live to seek God, and life will not be without Him." And stronger than ever rose up life within and around me, and the light that then shone never left me again.

TOlstoy 1828-1910 "HOW I CAME TO BELIEVE"

157. GOD

I claim to be a man of faith and prayer, and even if I were to be cut to pieces I trust God would give me the strength not to deny Him, but to assert that He is. The Mussalman says, "He is, and there is no one else." The Christian says the same thing, and so does the Hindu. If I may venture to say so, the Buddhist also says the same thing, only in different words. It is true that we may each of us be putting our own interpretation on the word "God". We must of

necessity do so; for God embraces not only this tiny globe of ours, but millions and billions of such globes and worlds beyond worlds. How can we, little crawling creatures, possibly — His greatness, His boundless love, His infinite compassion? So great ■ His infinite love and pity that He allows — insolently to deny Him, to wrangle about Him, and even to cut the throat of his fellow-man!

Thus, though we may utter the same words about God, they may not bear the same meaning for us all. But what does that matter? We do not need to proselytize either by our speech or by our writing. We can only do so really with our lives. Let our lives be open books for all to study.

MAHATMA GANDHI 1869-1948

158. THE TWO

He who knows others has wisdom;
But he who knows himself has inner Light.
He who conquers others is strong;
But he who conquers himself is stronger.
He who keeps on his course with energy has will;
But he who knows how to rest where he is, endures.
He who dies but is not lost lives in truth a long life.

THE TAO TE CHING XXXIII

Rendered by J. Mascaró

159. THE TRUTH ABOUT RELIGION

I feel myself, and I daresay that you have the — feeling, how hard and indeed impossible is the attainment of any certainty about questions such as these ■ the present life. And yet I should regard ■ man ■ a coward who did not test what is said about them to the uttermost, or whose heart failed him before he had examined them on every

side. For he should persevere until he has achieved one of two things: either he should discover the truth about them for himself, or learn it from others: or, if this be impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life – not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him.

PLATO 428–347 B.C. "PHEEDO" 85

Translated by Jowett

160. CONCLUSIONS

Summing up in the broadest possible way the characteristics of the religious life, as we have found them, it includes the following beliefs:

1. That the visible world is part of a more spiritual universe from which it draws its chief significance.
2. That union or harmonious relation with that higher ■■■■■ is our ■■■■ end.
3. That prayer ■■■ inner communion with the Spirit thereof – be that Spirit "God" or "Law" – is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world.

Religion includes also:

4. A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of an appeal to earnestness and heroism.
5. An assurance of safety and a temper of peace, and, in relation to others, ■■ preponderance of loving affections.

WILLIAM JAMES 1842–1910

"THE VARIETIES ■■■ RELIGIOUS EXPERIENCE"

161. UNPROFITABLE QUESTIONINGS

Words of Buddha:

Imagine a man that has been pierced by an arrow well soaked in poison, and his relatives and friends go at once to fetch a physician or a surgeon. Imagine now that this man says:

"I will not have this arrow pulled out until I know the name of the man who shot it, and the name of his family, and whether he is tall or short or of medium height; until I know whether he is black or dark or yellow; until I know his village or town. I will not have the arrow pulled out until I know about the bow that shot it, whether it is a long bow or a cross bow.

"I will not have this arrow pulled out until I know about the bow-string, and the arrow, and the feathers of the arrow, whether they are feathers of vulture, or kite or peacock.

"I will not have the arrow pulled out until I know whether the tendon which binds it is of an ox, or deer, or monkey.

"I will not have this arrow pulled out until I know whether it is an arrow, or the edge of a knife, or a splinter, or the tooth of a calf, or the head of a javelin."

Well, that man would die, but he would die without having found out all these things.

In the same way, any one who would say: "I will not follow the holy life of Buddha until he tells me whether the world is eternal or not; whether the life and the body are two things, or one thing; whether the one who has reached the Goal is beyond death or not; whether he is both beyond death and not beyond death; whether he is neither beyond death nor is not beyond death."

Well, that man would die, but he would die without Buddha having told him these things.

Because I am one who says: Whether the world is

eternal or not, there is birth, and death, and suffering, and woe, and lamentation, and despair. And what I do teach is the means that lead to the destruction of these things.

Remember therefore that what I have said, I have said; and that what I have not said, I have not said. And why have I ■ given an ■ to these questions? Because these questions are not profitable, they are not a principle of the holy life, they lead not to peace, to supreme wisdom, to Nirvana.

MAJJHIMA NIKAYA I, 63

Rendered by J. Macaró

162. BEYOND THE SHORES OF TIME

All the various peoples feel that it is in the religious consciousness they possess truth, and they have always regarded religion as constituting their true dignity and the Sabbath of their life. Whatever awakens in us doubt and fear, all sorrow, all care, all the limited interests of finite life, we leave behind on the shores of time; and as from the highest peak of a mountain, far away from ■ definite view of what is earthly, ■ look down calmly upon all the limitations of the landscape and of the world, so with the spiritual eye man, lifted out of the hard realities of this actual world, contemplates it as something having only the semblance of existence, which seen from this pure region bathed in the beams of the spiritual sun, merely reflects back its shades of colour, its varied tints and lights, softened away into eternal rest. In this region of the Spirit flow the streams of forgetfulness from which Psyche drinks, and in which she drowns all sorrow, while the dark things of this life are softened away into a dream-like vision, and become transfigured until they are a mere framework for the brightness of the Eternal.

HEGEL 1770-1831

"INTRODUCTION TO ■ PHILOSOPHY OF RELIGION"

Of what use are words of wisdom to the man who is unwise? Of what use is a lamp ■ a man who is blind?

Many men ■ utter words of wisdom. Few men can practise it themselves.

A brave man fears his enemy when he is far off, but not when he is near: when misfortunes approach, the strong man becomes stronger.

Do today what is good: let not thy time of work pass away. Do today the work of tomorrow, and do in the morning the work of the evening.

Hear the essence of thousands of sacred books: To help others is virtue: to hurt others is sin.

Good men feel the sorrows of mankind: this sympathy is worship of God. Good ■ work with all their power for the good of all beings: this work is worship of God.

Even as a jar is filled little by little by drops of water, so a man by continual little efforts obtains virtue, or learning, or wealth.

Men like the good fruits of virtue, but they work not to attain virtue; they like not the bad fruits of sin, but they work laboriously to attain sin.

A man rises or goes down by his own actions: as the builder of a wall, or ■ the digger of a well.

A thousand ■ for sorrow and a hundred reasons for fear make war every day against ■ fool: they leave in peace the wise man.

Youth, beauty, riches, power, friends, life itself, all pass away; a wise man seeks not the Eternal in them.

On the bitter tree of life there ■ two fruits that are sweet: the joy of immortal poetry and the friendship of those who ■ good.

No man ■ happier on this earth than he who has a

friend with whom he can talk, with whom he can live, with whom he can have a friendly chat.

The narrow-minded man thinks and says: "This man is one of us; this one is not, he is a stranger." To the man of noble soul the whole of mankind is but one family.

The God who has given white feathers to the swans, and green feathers to the parrots, and rain-bow feathers to the peacocks, he will give me food for my life.

The Sacred River

The Spirit in thee is a river. Its sacred bathing place is contemplation; its waters are truth; its banks are holiness; its waves are love. Go to that river for purification: thy soul cannot be made pure by mere water.

THE HITOPADESA

Translated from the Sanskrit by J. Mascaré

164. WAR

The man who has the Spirit of Tao and who can help a ruler of men will not help him to conquer by war, because in war there is self-destruction. On the rear of the armies thorns and brambles grow; and great famines follow great wars.

A good general therefore aims at victory and then at peace; and not at conquering by further war.

In such a warrior there is no vainglory, no boasting and no pride for what he has done: he only fought an unavoidable fight.

He does the work to be done, but without unnecessary violence.

Because this violence is against Tao, and what is against Tao comes to a bad end.

THE TAO TE CHING XXX

Rendered by J. Mascaré

165. THE WISE RULER

When worldly distinctions are not overvalued, then there is less envy and pride.

When rare things are not overprized, then there are fewer thieves.

When things of lust are not seen, then the mind is undisturbed.

Therefore the people whom the sage rules have

Their hearts empty,
Their stomachs full,
Their desires weak,
And their bodies strong.

THE TAO ■ CHING III

Rendered by J. Macaró

166. WORDS OF A MASTER

FROM ST JOHN OF THE CROSS

What you most seek, and most anxiously desire, you will never find if you seek for yourself, not even in the most profound contemplation; but only in deep humility and submission of heart. 306

The secrecy of conscience is broken when a man reveals to others the good estate it is in, receiving for his reward the praise of men. 302

However small an attachment may be, be not too confident that you can cut it off at any time; cut it off at once: for if you have not the courage to destroy it when it is but beginning, how can you presume upon success when it has taken root and grown? 330

To find all satisfaction in God you must be satisfied with Him only, for in heaven itself, if you did not bend your will to His will, you would never be satisfied; so is it here, if your heart is set upon anything else. 84

All visions, revelations, and impressions of heaven, however much the spiritual man may esteem them, are not equal in worth to the least act of humility: for this brings forth the fruits of charity, which never esteems nor thinks well of self, but only of others. 317

The passions and desires, when under control and restrained, are sources of all virtue; and also, when they have broken loose, of all the vices and imperfections of the soul. 133

The passions rule over the soul and assail it in proportion to the weakness of the will in God, and to its dependence on creatures; for then it rejoices so easily in things which do not deserve to be rejoiced in; hopes for that which is of no profit, and grieves over that in which perhaps it ought to rejoice, and fears where there is nothing to be afraid of. 73

In none of your actions whatever should you take any man, however holy he may be, for your example, because Satan is sure to put his imperfections forward so as to attract your attention. Rather ~~imitate~~ Jesus Christ, Who is supremely perfect and supremely holy. So doing, you will never go astray. 4

The soul in hope strips itself of all the trappings of this world, setting the heart upon nothing, hoping for nothing in it or of it, clad in the vesture of the hope of everlasting life. 38

There is one thing that ought to make us afraid: persons who have hardly begun to make their meditations, if they seem to hear anything in a brief recollection, pronounce it to have come from God; and so imagine, saying, God has spoken or I have had an answer from God, and it is not so: these persons have been speaking to themselves, out of a longing for such communications. 30

When the love of the creature springs from sensual vice, or from a purely natural inclination, in proportion to its

growth is the diminution of the love of God and forgetfulness of Him; and from the recollection of the creature, remorse of conscience comes. 130

When the love and affection we give to the creature is purely spiritual and founded on God, the love of God grows with it; and the more we remember the earthly love, the more we also remember God and desire Him: the one grows apace with the other. 129

The things of this world neither occupy nor injure the soul; it is not they that enter into it, but rather the will, and the desire of them, which dwell within it. 335

He who acts out of the pure love of God, not only does not perform his actions to be seen of men, but does not do them even that God may know of them. Such an one, if he thought it possible that his good works might escape the eye of God, would still perform them with the same joy, and in the same pureness of love. 105

The Father uttered one Word; that Word is His Son: and He utters Him for ever in everlasting silence, and in silence the soul has to hear It. 284

■ JOHN OF THE CROSS 1542-91

Translated by David Lewis

167. TWO WONDERS

Two things fill the mind with ever new and increasing admiration and awe, the more and the deeper we consider them: the heavens with stars above, and the moral law within.

I have not to search for them as though they were veiled in darkness or were in a transcendent region beyond my horizon; I see them before me and connect them directly with the consciousness of my existence.

The former begins from the place I occupy in the external world of sense, and enlarges my connexion therein

to an unbounded extent with worlds upon worlds and systems of systems, and, moreover, into limitless times of their periodic motion, its beginning and continuance.

The second begins from my invisible self, my personality, and exhibits me in a world which has true infinity, but which is traceable only by the understanding, and with which I discern that I am not in a merely accidental, but in a universal and necessary, connexion, as I am also thereby with all those visible worlds.

The former view of a countless multitude of worlds annihilates, as it were, my importance as an animal creature, which after it has been for a short time provided with vital power, one knows not how, must again give back the matter of which it was formed to the planet it inhabits – a mere speck in the universe.

The second, on the contrary, infinitely elevates my worth as an intelligence, by my personality, in which the moral law reveals to me a life independent of animality and even of the whole sensible world, at least so far as may be inferred from the destination assigned to my existence by this law, a destination not restricted to conditions and limits of this life, but reaching into the infinite.

1724-1804, CRITIQUE OF PRACTICAL REASON

168. FORETHOUGHT

“Easy measures can be taken when troubles are unborn.
What is feeble is easily broken.
Things that are small are easily scattered.”

Deal with events before they come.
Put things in order before there is confusion.

Consider the trunk of this large tree!
It grew from a thin tender shoot.

This tower nine stories high
Began with a brick made of earth.

The journey of a thousand miles
Began with a simple step.

He who works selfishly does harm.
He who grasps loses.

The Sage therefore does no selfish work, and thus he does
no harm.
He grasps not, and thus he does not lose.

But many people fail just on the point of success.

Be as careful of the end as of the beginning, and you will
not fail.

The Sage therefore desires to be free from desire; he sets
no value upon rare objects.

He teaches in silence.

He leads ■ men on the path of returning, and thus they
find themselves.

This he does without doing.

TAO ■ CHING LXIV

Rendered by J. Mascaró

169. THE LAST WORDS

Then Buddha spoke to Ananda, his beloved disciple:

"It may be, Ananda, that you will say: 'The Master is
■ more. We have no longer a Master!' But think it not so,

Ananda. I have taught you the Law, and this shall be your Master when I am gone."

And then addressing his other disciples Buddha said:

"It may be, brethren, that some one of you has a doubt as to the Buddha, or the Law, or the Order, or the Path. If it be so, ask me now: Do not afterwards say with regret: 'The Master was with us face to face, and we did not ask him a question.'"

The brethren were silent. Three times the Master spoke the same words, and each time the brethren were silent. Then Buddha spoke again to Ananda:

"Of these five hundred brethren of mine, there is one, Ananda, who dwells in doubt; and even the most backward amongst them has the assurance of reaching the Supreme Wisdom."

And then addressing all his brethren Buddha said:

"Impermanent are all things. Strive towards perfection."

These were the last words of Buddha.

■ DIGHA NIKAYA

Translated by J. Mascard

170. A ROSE FROM THE GARDEN

Day after day the wind carries away a rose from the garden: and the heart of the nightingale feels a new sorrow.

The law of Time is the same for all men: murmur not, and submit to its justice.

The falcon of death carries off in his talons, like a pigeon, all things that are born.

O friend! Set not thy heart on this world: for peace undisturbed is not possible here.

The tulip and hyacinth that blossom come from the earth; perhaps from the dust of a face that was lovely, with hyacinthlike scented hair.

Nothing has ever been built on the earth, that time has not changed its perfection.

Yester-day the garden and its flowers felt the gladness of the warbling of birds.

Today the thorns alone remain, as if never a rose had bloomed in the garden.

This world is a bridge that leads to Eternity: the wise build not their homes on the bridge.

SADI 1193-1291 ODB 405

171. BUY TERMS DIVINE

Poor soul, the centre of my sinful earth –
My sinful earth, these rebel powers array –
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay?

Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?

Then, soul, live thou upon thy servant's loss,
And let that pine to aggravate thy store;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:

So shalt thou feed on Death, that feeds on men;
And death once dead, there's no more dying then.

SHAKESPEARE 1564-1616

172. LOOK NOW, HERE IS A BARGAIN

Look now, here is a bargain: give one life and receive a hundred.

Cease to behave as wolves and dogs, that you may experience the Shepherd's love.

You said: "My foe took such an one away from me." Go, renounce that person in order to see Him in contemplation.

Think of nothing except of Him who is the Creator of thought;

Care for the soul is better than feeling care for one's bread.

Why, when God's earth is ■ wide, have you fallen asleep in a prison?

Avoid entangled thoughts, that you may see the explanation in Paradise.

Refrain from speaking, that you may win speech hereafter. Abandon life and the world, that you may behold the Life of the world.

DIVANI SHAMSI TABRIZ ABOUT A.D. 1240

Translated by R. A. Nicholson

173. MY LORD ■ A LITTLE CHILD

My Lord is a little child:

All that I had in life
I have given for him:

Some say I have paid too dearly,
Some say he is cheaply so gained,
But I – I have weighed the price, and the gain,
And I know – ah I know!

Some say he is far to seek,
Some say he is close in thy home,
But I - I have found him,
And a little child is he, in the cradle of love.

PRINCESS MIRABAI

Translated by Gandhi

174. PERFECTION

The greatest perfection ■■■■ like imperfection; but it is like a vessel which can be used long.

The greatest fullness seems like emptiness; but it has a power which is inexhaustible.

The most straight line resembles a curve.

The greatest skill ■■■■ like pure simplicity.

The most sublime words may seem like a stammering.

Activity overcomes cold.

Stillness overcomes heat.

The sage who is pure and calm rules all within the law of harmony.

THE TAO TE CHING XLV

Rendered by J. Mascaró

175. TAO

When a great scholar hears of Tao he does his best to follow it in his life.

When a second-rate scholar hears of Tao he is in two minds about it: he sometimes follows it and sometimes not.

When an inferior scholar hears of Tao he laughs aloud at it.

If it were not laughed at by such a small man it would not be great enough to be Tao.

It has therefore been said:

The Light of Tao seems dark.
Progress in Tao seems a returning;
Its even way seems rough and rugged;
Its highest virtue is like a lowly vale;
Its pure whiteness seems to lack clearness;
Its infinite fullness seems insufficiency;
Its strongest power is like weakness;
Its greatest Truth seems indefinite.

The greatest square has no angles.
The finest vessel takes the longest to make.
Great music has the most subtle tones.
The greatest form is the form of the Formless.

Because Tao is invisible and ineffable.
But it is Tao that supports all things and brings them to
perfection.

THE TAO TE CHING XLI

Rendered by J. Mascaro

176. THE BEST

Fame or life, which is nearer to you?
Wealth or life, which is dearer to you?
Gain or loss, which is better for you?

Hence, he who wants to spend least will pay most.
He who hoards most will have least.

Have joy in what you are; and thus they cannot take
from you what you have.

He who knows how to stop avoids being stopped.
Such a man will live in peace.

THE TAO TE CHING XLIV

Rendered by J. Mascaro

177. TO DO OR TO BE

People ought not to mind much what they do, they ought to mind more what they are. If folks were good, their natures, their deeds would show it soon enough. If thou art righteous so too are thy works. Think not to vest holiness in doing, holiness depends on being. It is not the work which hallows us, it is for ■ to sanctify the work. Deeds may never be so holy and not hallow us one whit, so far as they are deeds, but so far ■ we *are*, have being, character, to that extent we hallow all we do - eating, sleeping, watching, or anything else. With people of weak character whatever they do it comes to nothing. The moral of which is that all our efforts should be spent on *being* good, not caring ■ much what we do, the sort of work, as about the grounds of action.

The secret of fine character and also of good motive, the basis of the worth of human works, is the fixing of the mind on God. Direct all thy studies to the end that God loom large in thee, and let thy industry and fervour be entirely for him in all thou doest and dost leave undone. The more this is the case with thee, the better for thy work of whatever kind.

MAISTER ■■■■■ c. 1250-1328
"IN COLLATIONIBUS" CH. 4-5

Translated by C. de B. Evans

178. TRUE POWER

He who is strong and yet chooses gentle tenderness is like unto a lake that lies low; but which receives the waters of the high mountains.

This man knows a power that will never leave him. He returns to his early days and his is the pure joy of a child.

He who can be in brightness and yet chooses to remain

in darkness is like a model for men, a standard to measure their value.

This man knows a power that will never leave him. He returns to the Infinite.

He who is in greatness and yet chooses humility is like unto a fruitful valley whereto all men go.

This man knows a power that will never leave him. He returns to the primeval One.

From the One come the many, and these have manifold uses. The sage clings to the One and thus he becomes a ruler of many.

And the greatest ruler is he who rules least.

THE TAO TE CHING XXVIII

Rendered by J. Mascard

179. THE NIGHT OF POWER

In the ■■■■ of Allah, the Beneficent, the Merciful.

Lo! We revealed it on the Night of Power.

Ah, what will convey unto thee what the Night of Power is!

The Night of Power is better than a thousand months.

The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.

That night is Peace until the rising of the dawn.

MOHAMMED 570-630 ■■■ KORAN, SURAH XCII

Translated by M. Pickthall

180. A POWER

The Way is immeasurable, inapprehensible.

And yet in this Way, immeasurable, inapprehensible, there are the forms of ideas.

And yet in this Way, immeasurable, inapprehensible, there ■■■ all things.

In the darkness of the Way there ■ a power; and in this power there is faith and truth.

The power of this faith eternal is not dead: it gives life to the many warriors on the Way.

The beautiful order of things comes from this power of Tao.

How do I know that this is so?

I know it by Tao, by the Light within me.

■ TAO TE CHING XXI

Rendered by J. Mascaré

181. THE INNER CASTLE

I thought of the soul as resembling a castle, formed of a single diamond or a very transparent crystal, and containing many rooms, just as in heaven there are many mansions. If we reflect, sisters, we shall see that the soul of the just ■ is but a paradise, in which God tells us He takes His delight. What, do you imagine, must that dwelling be in which a King so mighty, so wise, and ■ pure, containing in Himself all good, can delight to rest? Nothing ■ be compared to the great beauty and capabilities of a soul; however keen our intellects may be, they are as unable to comprehend them ■ to comprehend God, for, ■ He has told us, He created us in His own image and likeness.

ST. THERESA 1515-82 "THE INTERIOR CASTLE" I, I, 2
Translated by the Benedictines of Stanbrook

182. THE INNER TREASURE

My words ■ pure: very easy to know.

My words ■ very easy to practise.

And yet no one understands my words:

No one puts them into practice.

My words come from one Source.
My ■■■■ is to a Ruler.

And this is what men do not know:
And this is why they know not my words.

How few ■ the men who know my words!
I am like a hidden treasure.

The Sage wears a coarse garment above;
But within in his bosom he carries his jewels.

THE TAO TE CHING LXX

Rendered by J. Macaró

183. DEVOTION

As ■ good Christian should consider every place ■ holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered unto God.

The profession of ■ clergyman is a holy profession, because it is a ministration in holy things, an attendance ■ the altar. But worldly business is to be made holy unto the Lord, by being done as a service to Him, and in conformity to His Divine will.

For as all men, and all things in the world, as truly belong to God, as any places, things, or persons that are devoted to Divine Service, so all things are to be used, and all persons are to act in their several states and employments, for the glory of God.

Men of worldly business, therefore, must not look upon themselves at liberty to live to themselves, to sacrifice to their own humours and tempers, because their employment is of a worldly nature. But they must consider, that, as the world and all worldly professions as truly belong to

God, as persons and things that ■ devoted to the altar, so it ■ ■ much the duty of men in worldly business to live wholly unto God, at it is the duty of those who are devoted to Divine service. As the whole world is God's, so the whole world is to act for God.

WILLIAM LAW 1686-1761 "SPIRIT OF PRAYER"

184. THE TREASURE

There was once ■ beggar who used to sit and beg always in the same place. His ambition was to be a rich man; but he died poor.

After his death it was discovered that under the spot where he had been sitting and begged for twenty-one years there was ■ buried treasure, containing jewels and gold which had once belonged to a king. The beggar had never known that whilst he had been begging all those years of his life, just under his feet there was that treasure. In the same way many men go through life without peace and joy, not knowing of the divine treasure that lies hidden in their souls.

TOLD BY SADHU SUNDAR SINGH

185. OUR INNER TEMPLE

And though churches and quiet places ■ set aside and prepared for prayer – a church ought to be used for no other purpose – nevertheless, in this matter of intimate intercourse with God, that place ought to be chosen which least occupies and allures the senses. It must, therefore, not be a place agreeable and delightful to sense, such as some people search for, lest instead of serving to recollection of mind, it minister to the recreation and satisfaction of the senses. For this end, it is well to make choice of a solitary and even wild spot, so that the mind may ascend

firmly and directly to God, without hindrance or detention on the part of visible things. Visible things sometimes, it is true, help to raise the soul, but it is when they are instantly forgotten, and the spirit rests in God. For this reason our Saviour commonly chose to pray in solitary places, where there were no attractions for the senses – but which tended to lift up the soul to God, such as mountains, which are elevated spots, and generally barren, furnishing no ~~recreation~~ for sensible recreation.

He, therefore, who is truly spiritual looks only to interior recollection in oblivion of all things, and for that end chooses a place that is most free from all sensible sweetness and attractions, withdrawing his thoughts from all that surrounds him, so that in the absence of created things, he may rejoice in God alone.

ST JOHN OF THE CROSS 1542-91

“THE ASCENT OF MOUNT CARMEL” III, 38, 2

Translated by David Lewis

186. THE PROBLEM OF EVIL

If evil comes from God, then he is not the author of only those things that are good. If it comes from another source, and this in turn comes from God, then he is only the more responsible for evil. If evil is independent of God, then God would not be the only source of creation.

Our answer is that evil neither comes from God nor has an independent cause: there is ~~no~~ Creator of evil. There cannot be a divine idea of evil, nor can matter be the cause of evil: because matter too comes from God.

With Plato, our master, we must consider evil as a side-product of many ~~causes~~: it comes ~~not~~ from one principle, and it has no unity in itself. When a body is infected with evil many of its elements do not keep their relative and just proportions; and as each part would like to be the

master of the whole, disharmony prevails. The same sort of thing happens when the soul is in a state of disharmony.

Evils are a side-product of mortal existence; and wherever they arise the Whole uses them and changes them into good. There is no pure evil: in all evil there is some good. And all good comes from God.

SUMMARIZED FROM PROCLUS c. A.D. 411-85

187. THE PROBLEM OF EVIL

I confess that I have no argument to convince through reason. Faith transcends reason. All I can advise is not to attempt the impossible. I cannot account for the existence of evil by any rational method. To want to do so is to be co-equal with God. I am therefore humble enough to recognize evil as such; and I call God long-suffering and patient precisely because He permits evil in the world. I know that He has no evil in Himself; and yet if there is evil He is the author of it and yet untouched by it.

I know, too, that I shall never know God if I do not wrestle against evil, even at the cost of life itself. I am fortified in the belief by my own humble and limited experience. The purer I try to become the nearer to God I feel myself to be. How much more should I be near to Him when my faith is not a mere apology, as it is today, but has become as immovable as the Himalayas and as white as the snow on their peaks? Meanwhile I pray with Newman, who sang from experience:

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;

The night is dark and I am far from home,
Lead Thou me on;

Keep Thou my feet, I do not ask to see
The distant scene; ■■■ step enough for me."

MAHATMA GANDHI 1869-1948

188. MATERIALISM

Does not he who talks in this way conceive fire and water and earth and air to be the first elements of all things? These he calls nature, and out of these he supposes the soul to be formed afterwards. He affirms that which is the first cause of all things, to be not first, but last, and that which is last to be first, and this is the cause of his mistake about the true nature of the Gods. Nearly all of these thinkers seemed to have failed to realize the nature and power of the soul, and especially her origin: they do not know that she is among the first of things, and before all bodies, and is the chief author of their changes and transpositions. And if this is true, and if soul is prior to body, must not the things which are akin to the soul be of necessity prior to those which belong to the body? But, if so, thought and attention and mind and art and law will be prior to hard and soft and heavy and light; and the great and primal works and actions will be those of art; they will be the first, and after them will come nature and works of nature, which, however, is a wrong term to apply to them; these will be secondary, and have their origin in art and mind.

PLATO 428-347 B.C. "LAWS" 891 B.

Translated by Jowett

189. HEAVEN AND HELL

The scholar asked his master, saying, "Whither goeth the soul when the body dieth?"

His master answered him, "There is no necessity for it to go any whither."

"What not! Must not the soul leave the body at death, and go either to heaven ■ hell?"

"It needs no going forth. Only the outward mortal life with body shall separate themselves from the soul. The soul has heaven and hell with itself before, according as it is written, 'The Kingdom of God cometh not with observation,' neither shall they say, 'Lo here! or Lo there! For behold the Kingdom of God is within you.' And which ■ of the two, that is, either heaven or hell is manifested in it, in that the soul standeth. . . .

"Understand then what heaven is: It ■ but the turning in of the will into the love of God. Wheresoever thou findest God manifesting himself in love, there thou findest heaven, without travelling for it so much as one foot. And by this understand also what hell is, and where it is. I say unto thee, it is but the turning of the will into the wrath of God. Wheresoever the anger of God doth more or less manifest itself, there certainly is more or less of hell, in whatever place it be. So that it is but the turning in of thy will either into his love, or into his anger; and thou art accordingly either in heaven or in hell."

BOEHME 1575-1624 "OF HEAVEN AND HELL"

190. THE END OF PRIDE

Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak ■ we? Art thou become like ■ us? Thy pomp is brought down ■ the grave, and the ■ of thy viols: the worm ■ spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart: I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and destroyed the cities thereof?

ISAIAH XIV 9-17

191. EMPTINESS

A wheel has thirty spokes; but its use depends on its centre of emptiness.

Clay is made into vessels; but the use of a vessel is in its emptiness.

A house has doors and windows; and their use lies in their emptiness.

So it is that there is the use of what is, and the use of what is not.

THE TAO TE CHING XI

Rendered by J. Mascaro

192. TENDERNESS

In life, man is soft and supple;

In death, he is rigid and hard.

Plants and trees in life ■■ tender;

In death they are withered and dry.

Therefore, softness and tenderness mean life; and hardness and stiffness mean death.

He who only relies on hard power will not win the battle.
The tree whose wood is the hardest is cut down.
The mighty and the strong are thus cast down;
And the humble and low are set on high.

THE TAO TE CHING LXXVI

Rendered by J. Mascaró

193. EMPTINESS

A vessel finds fulfilment in emptiness. In Tao there is emptiness, the deep of Infinity, the source of all things.

With Tao we should soften all sharpness, unfold complications, blend light with shade, turn all things into harmony.

How pure and peaceful is Tao!

THE TAO TE CHING IV

Rendered by J. Mascaró

194. THE GREAT RULER

When a ruler is great, the people know not that he rules.
When not so great, the people know him and praise him.
The lesser ruler they fear.

And the least they despise.

It is said: "If you have not faith, you do not find faith."

How few the words of the sage!

So peacefully his work is done that the people say: "How well things happen!"

THE TAO TE CHING XVII

Rendered by J. Mascaró

195. FREE WILL

Free will is granted to every man. If he wishes to direct himself towards the good way and become righteous, the will to do so is in his hand; and if he wishes to direct himself to-

wards the bad way and become wicked, the will to do so is likewise in his hand. Thus it is written in the Torah, "Behold, the man is become as one of us, knowing good and evil" – Gen. 3. 22 – that is to say, the human species has become unique in the world in that it can know of itself, by its own wit and reflection, what is good and what is evil, and in that it can do whatever it wishes.

Let there not enter your mind the belief of the fools among other peoples and also of the many uninformed men among Israelites, that the Holy One, blessed be He, decrees concerning the human being, from his birth, whether he is to be righteous or wicked. The matter is not so. Every man has the possibility of becoming ■ righteous ■ Moses our teacher, or as wicked as Jeroboam – wise or stupid, kind or cruel, miserly or generous, and similarly with all the other qualities. . . .

Know that even though everything is done according to God's will, our actions remain under our own control. How is this? In the same way that the Creator willed that . . . all created things should have the tendency which He desired, so did He desire that a man should be possessed of free will, that all his actions should be under his control, and that there should not be anything to compel or withhold him, but that of his own accord and by the mind with which God had endowed him, he should do all that man is able to do. For this reason is a man judged according to his actions. If he has done good, good is done to him; and if he has done evil, evil is done to him.

MAIMONIDES 1135-1204, YAD ■■■■■ V, 1-4

196. MORAL VIRTUE

Intellectual virtue is for the most part both produced and increased by instruction, and therefore requires experience and time; whereas moral or ethical virtue is the product of

habit – *ethos* – and has indeed derived its name, with a slight variation of form, from that word.

It is clear that none of the moral virtues is engendered in us by nature, for no natural property can be altered by habit. For instance, it is the nature of a stone to move downwards, and it cannot be trained to move upwards, even though you should try to train it to do so by throwing it up into the air ten thousand times; nor can fire be trained to move downwards, nor can anything else that naturally behaves in one way be trained into a habit of behaving in another way. The virtues therefore are engendered in us neither by nature nor yet in violation of nature; nature gives us the capacity to receive them, and this capacity is brought to maturity by habit.

Moreover, the faculties given us by nature are bestowed on us first in a potential form; we exhibit their actual exercise afterwards. This is clearly so with our senses: we did not acquire the faculty of sight or hearing by repeatedly seeing or repeatedly listening, but the other way about – because we had the senses we began to use them, we did not get them by using them. The virtues on the other hand are acquired by first having actually practised them, just as we do the arts. We learn an art or craft by doing the things that we shall have to do when we have learnt it: for instance, men become builders by building houses, harpers by playing on the harp. Similarly we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.

ARISTOTLE 384–322 B.C. “NICOMACHEAN ETHICS” II, I, 1–5
Translated by H. Rackham

197. MAN'S NATURAL GOODNESS

Mencius said: Every man has a heart that pities others, for the heart of every man is moved by fear and horror,

tenderness and mercy, if he suddenly sees a child about to fall into a well. And this is not because he wishes to make friends with the child's father or mother, or to win praise from his country and friends, nor because the cries of the child give him pain.

No man is without a merciful and tender heart; no man is without a heart for shame and indignation; no man is without a heart to give way and yield; no man is without a heart for right and wrong.

A merciful and tender heart is the seed of love; a heart for shame and indignation is the seed of right; a heart to give way and yield is the seed of courtesy; a heart for right and wrong is the seed of wisdom.

Man has these four seeds in him. Having these four seeds in him, every man that makes them all sprout and grow is as a fire that begins to burn, as a spring that begins to flow.

MENCIUS III CH. 6

198. EDUCATION

It is impossible for man to be endowed by nature from his very birth with either virtue or vice, just as it is impossible that he should be born skilled by nature in any particular art. It is possible, however, that through natural causes he may from birth be constituted as to have a predilection for a particular virtue or vice, so that he will more readily practise it than any other. . . .

We are convinced that our Torah agrees with Greek philosophy, which substantiates with convincing proofs the contention that man's conduct is entirely in his own hands, that no compulsion is exerted, and that no external influence is brought to bear upon him that constrains him to be either virtuous or vicious - except inasmuch as, according to what we have said above, he may be by nature

so constituted as to find it easy or hard, as the case may be, to do a certain thing. But that he must necessarily do, or refrain from doing, a certain thing is absolutely untrue.

MAIMONIDES 1135-1204 COMM. MISHNA. VIII

199. THE DARK NIGHT OF THE SOUL

In a dark night,
With anxious love inflamed,
Oh, happy lot!
Forth unobserved I went,
My house being now at rest.

In order to reach perfection, the soul has to pass, ordinarily, through two kinds of night, which spiritual writers call purgations, or purifications, of the soul, and which I have called night, because in the ■■■ as well ■ in the other the soul travels, as it were, by night, in darkness. The first night is the night of the sensual part of the soul. . . . The second night is the night of the spiritual part.

The meaning of the stanza then is, that the soul went forth, led of God, through love of Him only, and with that love inflamed, in the dark night, which is the privation of, and purgation from, all sensual desires in all outward things of this world; all the pleasures of the flesh, and all the satisfactions of the will. This ■ wrought in this purgation of sense, and for this reason it is said that the soul went forth, its house, that is the sensual part, being at rest – all its desires being at rest and asleep, and the soul asleep ■ them; for there is ■ going away from the pains and vexations of the desires till they be mortified and put to sleep.

The happy lot of the soul, then, lies in this unobserved departure which no carnal desire or aught else was able to hinder. And also in that this departure took place by night, which is the privation of all desire wrought by God, ■ con-

dition which is as night to the soul. The happy lot of the soul, then, consists in its being led of God into this night from which so great a blessing results, but into which it could not have entered of itself, because no one is able in his own strength to empty his heart of all desires, so as to draw near unto God. This is the meaning of the stanza.

■ JOHN OF THE CROSS 1542-91
"ASCENT OF MOUNT CARMEL" I, I

Translated by David Lewis

200. VIRTUE

Most people seem to believe that they are free, in so far as they may obey their lusts, and that they surrender their rights, in so far as they are bound to live according to the divine law. . . .

If men believed that the mind perishes with the body, they would return to their own inclinations, controlling everything in accordance with their lusts, and desiring to obey fortune rather than themselves. Such a course appears to me not less absurd than if a man, because he does not believe that he can by wholesome food sustain his body for ever, should wish to cram himself with poisons and deadly fare; or if because he sees that the mind is not eternal or immortal, he should prefer to be ■ of mind altogether, and to live without the use of reason.

BLESSEDNESS IS NOT THE REWARD OF VIRTUE: IT IS VIRTUE ITSELF. WE DO NOT FIND JOY IN VIRTUE BECAUSE WE CONTROL OUR LUSTS: BUT, CONTRARIWISE, BECAUSE WE FIND JOY IN VIRTUE WE ARE ABLE TO CONTROL OUR LUSTS.

Blessedness consists in love towards God. In proportion as the mind finds more joy in this divine love, ■ does it the more understand: so much more power has it over the emotions which are evil.

The ignorant man is not only distracted in various ways by external causes, without ever gaining the true harmony of his spirit; but he lives, as it were, unconscious of himself and of God. Whereas the wise man, is scarcely disturbed in spirit; and is conscious of himself and of God.

The way seems hard, but it can be discovered. It must be hard, since it is so seldom found. If salvation were ready to our hand, and could be found without great labour, how would it be possible that it should be neglected by almost all men?

SPINOZA 1632-77, ETHICS

201. TE - THE VIRTUE OF TAO

Supreme virtue is unconscious: this is why it is supreme.

Imperfect virtue is self-conscious: this is why it is imperfect.

Supreme virtue is peaceful; and yet thereby all things are done.

Imperfect virtue is busy; and yet thereby all things are not done.

Benevolence works and asks nothing.

Justice works and asks something.

Propriety works; but its work may become a work of aggression.

Thus it is said that after Tao comes virtue; after virtue, benevolence; after benevolence, justice; after justice, propriety.

Propriety is only the shell of loyalty and faith, and the beginning of disorder.

Cleverness is only the show of wisdom, and the beginning of stupidity.

The great man, therefore, leaves the shell and takes the kernel; leaves the show and takes the substance.

THE TAO TE CHING XXXVIII

Rendered by J. Mascaró

202. INNER HEALTH

To know that we do not know is a great knowledge.
To think that we know when we do not know is a great illness.

Only he who knows he is ill can cure his illness.

The sage has health.

He shows the people their illness and thus they can be cured.

THE TAO TE CHING LXIXI

Rendered by J. Mascaro

203. QUIETNESS

Whenever the soul broods over anything, it is changed or disturbed, be it much or little, according to the of its apprehension. If the subject of its thoughts be serious and disagreeable, it elicits feelings of sadness or dislike; if, on the other hand, the subject be pleasant, its feelings are those of joy and desire. The inevitable result of these changing apprehensions is interior disorder; joy and grief, hate and love succeed each other, and there is no possibility of preserving a uniform state which is an effect of moral tranquillity – but by the studious oblivion of all these. It is, therefore, quite clear that this knowledge of the memory greatly hinders the good of the moral virtues.

A cumbered memory also hinders the mystical or spiritual good; for the disturbed soul, having no foundation of moral good is, far, incapable of that which is spiritual, because this enters into no soul, that not under control and ordered in peace. . . .

While the soul is self-recollected, and forgetful of all things, it is then prepared for the inflowing and teaching of the Holy Ghost, Who "will withdraw Himself from

thoughts that ■ without understanding". Even if we derived no greater benefit from this forgetfulness and emptiness of the memory than our deliverance from pain and trouble, that of itself is a great gain and blessing; because the pain and troubles, occasioned by the adversities of this life, bring no relief with them, but rather aggravate those adversities in general, and hurt the soul. For this it was that made David say, "Surely man passeth as ■ image, yea, and he is disquieted in vain." And in truth, every man disquieteth himself in vain: for it is clear that disquietude is always vanity, because it serves to no good. Yea, even if the whole world were thrown into confusion, and all things in it, disquietude on that account ■ vanity, for it hurts us more than it relieves ■ To endure all things, with an equable and peaceful mind, not only brings with it many blessings to the soul; but it also enables us, in the midst of our difficulties to have a clear judgement about them, and to minister the fitting remedy for them.

■ JOHN OF THE CROSS,

"THE ASCENT OF MOUNT CARMEL" III, 5, 6

Translated by David Lewis

204. PEACE

2nd January, 1880. Here there is a feeling of rest and deep quiet – silence in the house and outside. The fire burns quietly, giving a sense of comfort. The portrait of my mother ■■ to smile upon me. This peaceful morning makes me happy. I cannot believe that the pleasure we get from our emotions can equal the pleasure of these hours of silent meditation, which give ■ ■ glimpse of the joys of Paradise. Desire and fear, sadness and anxiety – all these disappear – and existence is at its simplest. We experience the most immaterial mode of being – pure self-conscious-

ness. One feels happy, in tune with everything, free from any tension or excitement. At such moments the state of the soul is solemn — perhaps akin to its state beyond the grave. It is happiness as the Orientals understand it, the happiness of the anchorite free from desire and struggle. It is difficult to find words to describe this mental situation, for language can express only particular vibrations of life; it cannot express this motionless concentration, this holy calm, which is like the state of a deep sea at rest reflecting heaven on its surface. Material things seem to dissolve, while things remembered become themselves the memory of a memory. The soul stands alone and is no longer conscious of itself in its isolation. It is conscious rather of the universal life, knowing only its kinship with God. It has nothing and needs nothing. Perhaps only the Yogis and Sufis have profoundly known this humble kind of happiness, which combines the joys of being and non-being and includes neither reflection nor will. It is beyond both the moral and the intellectual life: it is the return to unity, to the *pleroma* — the vision of Plotinus and Proclus — the desirable prospect of Nirvana.

AMIEL 1821-81 "JOURNAL INTIME"

Translated by A. Stanley

205. IN TUNE

A disciple said to Lu Chu: "Master, I have attained to your Tao. I can do without fire in winter. I can make ice in summer."

"You merely avail yourself of latent heat and latent cold," replied Lu Chu. "That is not what I call Tao. I will demonstrate to you what my Tao is."

Thereupon he tuned two lutes, and placed one in the hall and the other in the adjoining room. And when he struck

the *kung* note on one, the *kung* note on the other sounded; when he struck the *chio* note ■ one, the *chio* note ■ the other sounded. This because they were both tuned to the same pitch.

But if he changed the interval of one string, so that it no longer kept its place in the octave, and then struck it, the result was that all the twenty-five strings jangled together. There was sound ■ before, but the influence of the key-note was gone.

CHUANG TZU XXIV

Translated by H. A. Giles

206. PERFECTION

A good traveller makes no dust.

A good speaker makes no mistakes.

A good accountant needs no reckoner.

A good lock needs no bolt.

A good man leads men unto the path of perfection, and thus he becomes a saviour of men: he scorns none.

A good man leads all things unto the path of perfection: he scorns nothing.

This is called going to the Light.

The man who is good is a light unto the man who is not good: he is his teacher. The bad man is ■ warning unto the good man.

The pupil who learns not from his teacher goes far astray; and the teacher, however learned, who loves not his pupil goes far astray.

This is called silent perfection.

THE TAO TE CHING XXVII

Rendered by J. Mearns

207. PEACE

And a man shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

* * *

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

* * *

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

* * *

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!

ISAIAH

208. PEACE

Can you keep your restless mind peaceful, in concentration on the One?

Can you breathe softly like a child?

Can you make your thoughts pure?

Can you love the people and rule them, and remain unknown?

Can you see the Light, and see all things in peace?

THE TAO TE CHING X

Rendered by J. Mascart

209. THE SOUL

Let me compare the soul to a pair of winged horses and a charioteer. Now the winged horses and the charioteers of the gods are all of them noble and of noble descent, but

those of other races are mixed. Our human charioteer drives his in a pair; and one of them is noble and of noble breed, and the other is ignoble and of ignoble breed; and the driving of them is necessary hard and difficult. . . .

The wing is the corporeal element which is most akin to the divine, and which by nature tends to soar aloft and carry that which gravitates downwards into the upper region, where the gods dwell. The divine is beauty, wisdom, goodness, and the like; and by these the wing of the soul is nourished, and grows apace; but when fed upon evil and ugliness and the opposite of good, it wastes and is destroyed. Zeus, the mighty leader, holding the reins of a winged chariot, leads the way in heaven, ordering all and taking care of all.

The chariots of the gods in even poise, obeying the rein, glide rapidly; but the others labour, for the vicious steed goes heavily, weighing down the charioteer to the earth when his steed has not been thoroughly trained: and this is the hour of agony and extremest conflict for the soul. For the immortals, when they reach the summit, go forth and stand upon the outside of heaven, and the revolution of the spheres carries them round, and they behold the things beyond. But of the heaven which is above the heavens, what earthly poet ever did or ever will sing worthily? It is such as I will describe; for I must dare to speak the truth, when truth is my theme.

There abides the Very Being with which true knowledge is concerned; the colourless, formless, intangible essence, visible only to mind, the pilot of the soul.

PLATO 428-347 B.C. THE "PHAEDRUS"

Translated by Jowett

210. THE CHARIOT

Thy Spirit, thy Atman, is a Lord in a chariot. Thy body is the chariot. Thy intelligence, the driver. Thy mind, the reins. Thy senses, the horses. The fields of thy senses, the fields whereon they go.

The unwise man is not the master of his mind; because his senses are not trained: they are wild, like wild horses.

But the wise man is master of his mind; because his senses are well trained; they are under his control, like trained horses.

The unwise man is careless, impure: he reaches not the End of the journey; he wanders on from death to death.

The wise man is careful, pure: he reaches the End of the journey, the Supreme everlasting Spirit.

THE KATHA UPANISHAD

Translated by J. Mascaró

211. CALMNESS

Gravity controls lightness: calmness should control hastiness.

The chariot of the sage may run the whole day; but he himself sits calm in his chariot.

Glittering things dazzle not his mind: his mind is free and rests in quietness.

Alas for the ruler light-hearted and rash! His throne will shake: he will not rule in peace.

THE TAO TE CHING

Rendered by J. Mascaró

212. COURAGE

And he said unto me: Up, Esdras, and hear the words that I am come to tell thee. And I said: Speak on, my God.

Then said he unto me: The sea is set in a wide place, that

it might be deep and great. But put the case the entrance were narrow, and like a river. Who then could go into the ■ to look upon it, and to rule it? If he went not through the narrow, how could he come into the broad?

There is also another thing. A city is builded, and set upon a broad field, and is full of all good things. The entrance thereof is narrow, and is set in a dangerous place ■ fall, like ■ if there were a fire on the right hand, and on the left a deep water. And one only path between them both, even between the fire and the water, so small that there could be but one man go there at once. If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive his inheritance?

And I said: it is so, Lord.

2 ESDRAS VII 2-10

213. TEMPTATION

The beginning of all evil temptations is unsteadiness of mind and too little trust in God. For as a ship without a helm is tossed to and fro with the waves, so ■ man that is slack and keepeth not his purpose, is tempted in many ways. Fire trieth iron, and temptation a just man. Oftentimes we know not what it lieth in our power to do, but temptation revealeth what we are. Yet must we be watchful, especially in the beginning of temptation; for then is the enemy the easier overcome if he be in no wise suffered to enter the door of the mind, but be encountered outside the threshold as soon as he shall knock. For first there cometh to mind a bare thought, then a strong imagination, afterwards delectation, and evil motion, and then consent. And so little by little the wicked enemy getteth in altogether, if he be not withstood in the beginning; and the longer a man be negligent in resisting, so much the weaker

doth he become day by day, and the stronger the enemy against him.

In temptations and tribulations a man is proved how much he hath profited; and therein is his merit the greater.

THOMAS À KEMPIS I, 13

214. PURIFICATION

The soul which rises from out of sin to a devout life has been compared to the dawn, which does not banish darkness suddenly, but by degrees. That cure which is gradually effected is always the surest; and spiritual maladies, like those of the body, are wont to come on horseback and express, while they depart slowly and on foot. It is a woeful thing to see souls beginning to chafe and grow disheartened because they find themselves still subject to imperfection after having made some attempt at leading a life of devotion, and well-nigh yielding to the temptation to give up in despair and fall back. On the other hand, there is an extreme danger surrounding those souls who, through the opposite temptation, are disposed to imagine themselves purified from all imperfections at the very outset of their purgation; who count themselves as full-grown almost before they are born, and seek to fly before they have wings. Unless the Lord prosper all we do "it is but lost labour to rise up early and late take rest".

The work of the soul's purification neither may nor can end save with life itself: do not then let us be disheartened by our imperfections — our very perfection lies in diligently contending against them, and it is impossible so to contend without seeing them, or to overcome without meeting them face to face. Our victory does not consist in being insensible to them, but in not consenting to them. Now, to be afflicted by our imperfections is certainly not to consent thereto, and for the furtherance of humility it is needful

that we sometimes find ourselves worsted in this spiritual battle, wherein, however, we shall never be conquered unless we lose either life or courage. Moreover, imperfections and venial sins cannot destroy our spiritual life, which is only to be lost through mortal sin; consequently we have only need to watch well that they do not imperil our courage. David continually asks the Lord to strengthen his heart against cowardice and discouragement; and it is our privilege in this war that we are certain to conquer ■ long as we are willing to fight.

ST FRANÇOIS DE SALES I. V. D. PART I, 5

215. VICTORY OVER SIN

If it so be that thy former special deeds will always press thy mind betwixt thee and thy God, ■ any new thought or stirring of any sin either, thou shalt stalwartly step above them with a fervent stirring of love, and tread them down under thy feet. And try to cover them with a thick *cloud of forgetting*, as though they never had been done ■ this life by thee or by any other man either. And if they rise oft, put them down oft: and, shortly to say, as oft as they rise, as oft put them down. And if thou thinkest that the travail is great, thou mayest seek arts and wiles and privy subtleties of ghostly devices to put them away: the which subtleties be better learned from God by experience than from any ■ in this life.

THE CLOUD OF UNKNOWING 14TH CENT. CH. 31

216. SIN

All that you have to do, or can do, is to oppose, resist, and as far as you can to ~~renounce~~ the evil tempers and workings of your own earthly nature. You are under the power of no other enemy, are held in no other captivity, and want no

other deliverance, but from the power of your own earthly self. This is the one murderer of the divine life within you. It is your own Cain that murders your own Abel. Now everything that your earthly nature does is under the influence of self-will, self-love, and self-seeking, whether it carries you to laudable or blameable practices, all is done in the nature and spirit of Cain, and only helps you to such goodness, as when Cain slew his brother. For every action and motion of self has the spirit of Antichrist, and murders the divine life within you.

Judge not therefore of yourself by considering how many of those things you do which divines and moralists call virtue and goodness, nor how much you abstain from those things which they call sin and vice.

But daily and hourly, in every step that you take, see to the spirit that is within you, whether it be heaven or earth that guides you. And judge everything to be sin and Satan, in which your earthly nature, own love, or self-seeking has any share of life in you; nor think that any goodness is brought to life in you, but so far as it is an actual death to the pride, the vanity, the wrath, and selfish tempers of your fallen, earthly life.

WILLIAM LAW 1686-1761 "THE SPIRIT OF LOVE" II, 15

217. THE VISION OF GOD

Disciple: How may I come to the supersensual life, that I may see God, and hear him speak?

Master: When thou ~~must~~ throw thyself but for a moment into THAT where no creature dwelleth, then thou hearest what God speaketh.

D: Is that near at hand, or far off?

M: It is in thee, and if thou canst for a while cease from all thy thinking and willing, thou shalt hear unspeakable words of God.

D: How can I hear, when I stand still from thinking and willing?

M: When thou standest still from the thinking and willing of self, then the eternal Hearing, Seeing and Speaking will be revealed in thee; and so God heareth and seeth through thee: thine own hearing, willing, and seeing hindereth thee, that thou dost not see nor hear God.

D: Wherewithall shall I hear and see God, being he is above nature and creature?

M: When thou art quiet or silent, then thou art that which God was before nature and creature, and whereof he made thy nature and creature: then thou hearest and seest with that wherewith God saw and heard in thee, before thy own willing, seeing and hearing began.

D: What hindereth or keepeth me back that I cannot come to that?

M: Thy own willing, hearing and seeing: And because thou strivest against that out of which thou art come, thou breakest thyself off with thy own willing from God's Willing.

1575-1624 "OF SUPERSENSUAL LIFE" I-5

218. SILENCE

Silence is the law of nature. This is why a whirlwind does not last a whole morning, nor a rain-storm all day.

Who makes the wind and the rain? Heaven and Earth. If the sound of the wind and rain does not last long, how much less should the sound of a man's words!

If one works in harmony with Tao, the Way, his works will be like the Way. If one works in tune with Te, the power of Tao, his works will be in tune with the power of Tao. If one works against this power, his works will be out of tune with this power.

To those who surrender to the Way, the Way gives its

power. And to those who also surrender to the power of the Way, the Way gives them more power.

But to those who give themselves to disharmony, disharmony gives them its power.

THE TAO TE CHING ■■■■

Rendered by J. Masard

219. THE VOICE

And, behold, the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire a still small voice.

I KINGS XIX 11, 12

220. SILENCE

The universe is very beautiful, yet it says nothing. The four seasons abide by a fixed law, yet they are not heard. All creation is based upon absolute principles, yet nothing speaks.

And the true Sage, taking his stand upon the beauty of the universe, pierces the principles of created things. Hence the saying that the perfect man does nothing, the true Sage performs nothing beyond gazing at the universe.

CHUANG TZU XXII

Translated by H. A. Giles

221. STILLNESS

There was once a man who was so afraid of his shadow and so disliked his own footsteps that he determined to run away from them. But the oftener he raised his feet the more

footsteps he made, and though he ■■■ very hard his shadow never left him. From this he inferred that he went too slowly, and ran ■ hard ■ he could without resting, the consequence being that his strength broke down and he died. He ■■■ not aware that by going into the shade he would have got rid of his shadow, and that by keeping still he would have put an end to his footsteps. Fool that he was! . . .

Reverently care for your body. Carefully preserve your natural purity. Leave externals to others. Then you will not be involved. But ■ it is, instead of improving yourself you are trying ■ improve other people. Surely this is dealing with the external. . . .

Real mourning grieves in silence. Real anger awes without expression. Real friendship is unison without the aid of smiles. Our emotions are dependent upon the original purity within; and accordingly we hold the latter in esteem.

CHUANG TZO XXXI

Translated by H. A. Giles

222. SILENCE AND WORK

What is wanting, if indeed anything be wanting, is not writing or speaking – whereof ordinarily there ■ more than enough – but silence and work. For whereas speaking distracts, silence and action collect the thoughts, and strengthen the spirit. As soon therefore ■ a person understands what has been said to him for his good, he has no further need to hear ■ to discuss; but to set himself in earnest to practice what he has learnt with silence and attention, in humility, charity, and contempt of self; not turning aside incessantly to seek after novelties which serve only ■ satisfy the desire in outward things – failing however ■ satisfy it really – and to leave it weak and empty, devoid

of interior virtue. The result is unprofitable in every way; for a man who, before he has digested his last meal, takes another – the natural heat being wasted upon both – cannot convert all this food into the substance of his body, and sickness follows.

There are no means to avoid this, and preserve spirituality, better than suffering, doing good works, silence, custody of the senses, the practice of, and the inclination to solitude, forgetfulness of creatures, and of all that is going on, even if the world were to come to an end. Never fail, whatever may befall you be it good or evil, to keep your heart quiet and calm in the tenderness of love.

ST JOHN OF THE CROSS 1542-91 LETTER III

Translated by David Lewis

223. HIS SILENT STEPS

Have you not heard his silent steps? He comes, comes, ever comes.

Every moment and every age, every day and every night he comes, comes, ever comes.

Many a song have I sung in many a mood of mind, but all their notes have always proclaimed, "He comes, comes, ever comes."

RABINDRANATH TAGORE

224. THREE WAYS OF SILENCE

There are three ways of silence, in recollection.

The first is when the working of the imagination and forms of visible things cease in the soul. The soul is then in silence to all things of creation.

The second is when the soul is in deep quietness within, sitting like Mary at the feet of our Lord, and saying: I will listen unto what the Lord my God shall say.

In the first way things do not speak to us. In the second we do not speak to them ourselves.

The third way of silence takes place in God. It is a transformation of the soul in God: the soul is asleep to itself, and awake in the joy of God.

FRANCISCO ■ OSUNA c. 1540 "ABECEDARIO ESPIRITUAL"

Translated by J. Mascaro

225. ALONE

Give up vain learning, and save yourselves trouble.

A "yes" and a "yes, sir" differ but little; but how great is the difference between a "yes" and a "no": between the Right Path and the wrong path!

They say "follow the fashion". What a shallow saying!

People rush in riotous revelry: as if going to a festival; as if going to a Carnival.

I watch in silence,
Like a little child.

I wander alone:
My home is nowhere.

Some have enough,
And others have more;
I alone have nothing.

I am like a fool:
I seem to know nothing.

Some shine and are bright:
I remain in darkness.

Some men are so boisterous!
But I remain peaceful.

I am like the ocean:
Blown adrift, never resting.

All men have some use:
I seem to be useless.

But wherein I most different am from other men is that I am on the Way of Tao; and I seek my life only from Tao, and from its nature, my Mother.

THE TAO TE CHING XX

Rendered by J. Mascaro

226. SILENCE

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, and turn thy mind to the Lord, from whom life comes; whereby thou mayest receive His strength, and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innocency, into soberness, into stillness, into staidness, into quietness, up to God with His power. . . .

Therefore be still awhile from thy own thoughts, searching, seeking, desires, and imaginations, and be staid in the principle of God in thee, that it may raise thy mind up to God; and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and of need.

FOUR 1624-90

227. HUMILITY

Why are the seas and the rivers the kings of a hundred streams?

Because they are humble and low: this is why they are their kings.

The sage therefore places himself below men; and thus he is above them. He places himself behind men; and thus he is their leader.

Though he is above men, they feel him not as a burden.

Though he is their leader, he is not in their way of freedom.

And thus men have joy in being led by him; and of him they do not become weary.

He strives with none; and thus no one strives against him.

THE TAO TE CHING LXVI

Rendered by J. Mascord

228. THE WAY

Every whisper of my soul that stirs up impatience, uneasiness, resentment, pride, and wrath within me, shall be rejected with a "Get thee behind me, Satan", for it is his, and has its whole nature from him. To rejoice in a resentment gratified, appears now ■ me to be quite frightful. For what is it in reality but rejoicing that my own serpent of self has new life and strength given to it, and that the precious Lamb of God is denied entrance into my soul? For this is the strict truth of the matter. For to give in to resentment, and go willingly to gratify it, is calling up the courage of your own serpent, and truly helping it to be more stout and valiant, and successful in you. On the other hand, to give up all resentment of every kind, and on every occasion, however artfully, beautifully, outwardly coloured, and to sink down into the humility of meekness under all contrariety, contradiction, and injustice, always turning the other cheek to the smiter, however haughty, is the best of all prayers, the surest of all means, ■ have nothing but Christ living and working in you, as the Lamb of God, that taketh away every sin that ever had power over your soul.

WILLIAM LAW 1686-1761 "THE SPIRIT OF LOVE" II, CH. 35

"The humble shall live."

He who bows shall arise.

The empty shall be filled.

He who gives up the old shall have the new.

He who has not shall have; but he who has much shall have
much trouble.

The sage therefore abides by the One, and he thus becomes
a light unto many.

He keeps in the dark, and thus he shines.

He does not boast, and thus he achieves.

He is not proud, and thus he is great.

He strives with none, and he thus is in peace with all.

"The humble shall live!" These words of old are not idle
words. In returning to them there is life.

THE TAO TE CHING ■■■■

Rendered by J. Mearns

230. THE WAY OF HEAVEN

A ruler dares and dooms a man to death.

Another dares not and gives him his life.

Either of these ways may have its dangers; But

"There are things that Heaven hates;

Though none may know the ■■■■ why."

The sage therefore considers Heaven.

For it is the Way of Heaven.

To conquer without fighting,
To answer without speaking,
To call without calling.

The ways of Heaven are silent; but they are sure and find
their fulfilment.

The net of Heaven is wide, so wide!
Its meshes are far apart;
And yet nothing can escape from this net.

THE TAO TE CHING LXXIII

Rendered by J. Maxaró

231. THE PRESENCE OF GOD

Brother Lawrence said that once he saw a bare tree in winter; and then he thought of its leaves and blossoms in the coming spring. This thought gave him a sense of the power of God; and a feeling of love that never left him.

He said that the spiritual life begins with ■ renunciation of all things that lead not to God. By thinking about God, he was with him in thought and in love; and said that it would have been as difficult to take his thoughts away from Him; as it may be ■ the beginning to keep one's thoughts and heart on Him.

He was never hasty, nor lost time, but did each thing in its season, with an even peace; and he used to say that the time of business was not different to him from the time of prayer; and that in the greatest hurry of the kitchen of which he was in charge, he still kept his recollection in God. In his letters he says:

"I found in books many ways of going to God, but ■ thought these would puzzle me. I therefore decided to give all for the all. I began to live with God. As often as my mind wandered from His holy Presence, I recalled my mind to Him. By often repeating these acts they become ■ habit.

"I walk before God in humbleness, in faith, and in love. I have no will but that of God: I would not take a straw from the ground against His order, or from any other motive but that of love to Him.

"Let us make way for grace; let us redeem the lost time, for perhaps we have but little left. I say again, let us enter into ourselves. The time presses. We must always work, because not to advance in the spiritual life is to go back. Those who have the help of the Holy Spirit, go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us wake to the Lord, who reposes in it, and He will quickly calm the sea.

"We must serve God in holy freedom, we must do our work faithfully, without trouble; recalling our mind to God peacefully, as often as we find it wandering from Him."

THE LETTERS OF ■■■■■ LAWRENCE

232. LIKE WATER

Goodness is like water. It does its good without striving ■ the high places and is happy in the low place which men disdain. The ways of water are like the Way of Tao.

In building a house, men like ■ plot of level ground; in thoughts, deep quietness; in friendship, kind gentleness; in words, simple truth; in government, peaceful good order; in work, quiet efficiency; in action, timeliness.

Even simple men like the simple ways of Tao.

THE TAO TE CHING VIII

Rendered by J. Massard

233. EMPTINESS

It is the selfish in ourselves which is our hindrance; and the selfish in others which causes our sorrow. . . .

Suppose a boat is crossing a river, and another empty

boat is about to collide with it. Even an irritable man would not lose his temper. But supposing there was someone in the second boat. Then the occupant of the first would shout to him to keep clear. And if the other did not hear the first time, nor even when called to three times, bad language would inevitably follow. In the first case there was no anger, in the second there was; because in the first case the boat was empty, and in the second it was occupied. And so it is with ■■■■ If he could only roam empty through life, who would be able to injure him?

CHUANG TZU XX

Translated H. A. Giles

234. THE GREAT NOTHING

Nothing and nothing make nothing. Understand and bear in mind this mystic saying taken out of the practice of arithmetic, where one being to add together two ciphers saith, as I have said: "Nothing and nothing make nothing."

And now this betokeneth mystical union: for when that the soul hath cast out of her understanding all natural images and apprehensions, and out of her will and loves and affections to creatures, then is she become as to all natural things as if she were nothing, being free, naked, and clean from them all. . . . And when she, being in such case of nothing, apprehending God also as nothing — that is, ■ no imaginable or intelligible thing, but as another thing which is above all images and *species* and is expressible by no *species* . . . doth further apply and add her foresaid nothing to the said nothing of God, then remaineth there, neither in respect of the soul nor in respect of God, anything but a certain vacuity or nothing. In which nothing is acted and passeth a union between God and the soul. . . . And so in this case there is nothing and nothing, and they make nothing. . . . This is the state of perfect union, which

is termed by some a state of nothing, and by others with as much reason termed a state of totality; because there God is seen and enjoyed in it, and he therein as the container of all things and the soul as it were lost in him.

FATHER A. ■■■■■ 1575-1641

235. THE VOID

Go far into the Void, and there rest in quietness.

All things arise, and bloom in their time, and then they return to their root.

Their returning is peace.

Peace is surrender to the Supreme Will; and he who surrenders becomes part of Eternity.

To know Eternity is Light; and not to know it is darkness.

He who knows Eternity has all things in his heart: he is universal; he is in greatness; he is in heaven; he is in TAO.

Tao is eternal and he who is in Tao is eternal: his body may pass away, but his spirit lives on for ever.

THE TAO TE CHING XVI

Rendered by J. Mascard

236. SORROW

But now thou askest me how thou mayest destroy this naked knowing and feeling of thine own being. For per-adventure thou thinkest that if it were destroyed, all other hindrances were destroyed: and if thou thinkest thus, thou thinkest right truly. But to this I answer thee and I say, that without a full special grace full freely given by God, and also a full according ableness on thy part to receive this grace, this naked knowing and feeling of thy being may in nowise be destroyed. And this ableness is nought else but a strong and a deep ghostly sorrow.

But in this sorrow thou needest to have discretion, in this manner: thou shalt beware, in the time of this sorrow, that thou strain neither thy body nor thy spirit too rudely, but sit full still, as it were in a sleeping device, all forsobbed* and forsunken in sorrow. This is true sorrow; this is perfect sorrow; and well were it with him that might win to this sorrow. All men have matter of sorrow: but most specially he feeleth matter of sorrow that knoweth and feeleth that he is. All other sorrows in comparison with this be but as it were game to earnest. For he may make sorrow earnestly that knoweth and feeleth not only what he is, but that he is. This sorrow, when it is had, cleanseth the soul, not only of sin, but also of pain that it hath deserved for sin; and also it maketh a soul able to receive that joy, the which reaveth from a man all knowing and feeling of his being.

THE CLOUD OF UNKNOWING 14TH CENT. CH. 44

* "forsobbed", plunged, soaked.

237. THE THREE WAYS

There are three different paths to reach the Highest: the path of I, the path of Thou, and the path of Thou and I.

According ■ the first way, all that is, was, or ever shall be ■ I, my higher Self. In other words, I am, I was, and I shall be for ever in Eternity.

According to the second, Thou art, O Lord, and all is Thine,

And according to the third, Thou art the Lord, and I am Thy servant, or Thy son.

In the perfection of any of these three ways, ■ man will find God.

RAMAKRISHNA 1836-86

238. THE WAY OF TAO

He who has ever so little wisdom shall walk on the Great Way. No fear is there so long as he avoids turnings.

The Great Way is safe and easy;
But people like the by-ways.

The palace may be well kept;
While the fields run to weed,
And the granaries are empty.

To flaunt ornate garments,
To wear sharp swords,
To be a glutton and drink to excess,
To have more than one can use.

This is the way of robbers;
This is ■■■ the Way of Tao.

THE TAO TE CHING LIII

Rendered by J. Mascaro

239. THE PATH

1. Suffering. 2. The cause of suffering. 3. The end of suffering. 4. The Path that leads to the end of suffering. These are the four truths of Buddhism.

The ■■■ of Malunkya was old, and he was anxious to know the doctrine of Buddha in brief. He went to the Master who asked him:

"Do you feel any craving, O son of Malunkya, for things which you never saw, which you do not see, and which you do not wish to see in the future?" "No, Master."

"Do you feel any craving for things which you never

heard, which you do not hear, and which you do not want to hear?" "No, Master."

"And the same could be asked about the other senses. Now, do you feel any craving for things you never thought, you do not think, and you do not want to think in the future?" "No, Master."

"Even as you have no craving for things that are not in your thoughts, or senses, have no craving for things that are in your senses or in your thoughts. This is the path that leads to the end of suffering."

"I have understood, Master."

And the son of Malunkya — the Truth, and left the Master with joy in his heart.

FROM THE SAMYUTTA NIKAYA

Retold by J. Masearó

240. THE MIDDLE WAY

Sona Kolivisa was the son of a rich merchant who had joined the order of monks of the Buddha. Through excess of zeal he had been walking on thorns and the path where he walked was covered with blood. Then he thought: "And if I were to return to my home and use my wealth in doing good deeds?"

Buddha, the Master, knew his thoughts, and went to him and asked him:

"When you were at home, Sona, could you play on the lute?" "Yes, Master."

"When the strings of the lute were over-taut, did your lute give proper sounds?" "No, Master."

"When the strings of your lute were neither over-taut nor over-slack the lute gave the proper sounds. Was it not so?" "It was so, Master."

"Even so, Sona, an excess of zeal leads to self-exaltation,

and lack of zeal leads to indolence: have an evenness of zeal, master your powers in harmony. Be this your aim."

And Sona Kolivisa heard the words of the Master and obeyed them; and in a short time reached Nirvana.

FROM THE VINAYA I, 5

Retold by J. Mascard

241. TAO, THE WAY OF HEAVEN

The Way of Heaven is like the bending of a bow.
That which is high bows down,
That which is low is raised up.
For Heaven takes from those who have much,
And gives to those who have little.

The way of man is not thus:
He takes from those who have little,
And gives to those who have much.

Who is so rich that he can give to all?
It is only he who has Tao:
The more he gives, the more he has.

The Way of Heaven is good and never does harm:
And the Way of the sage is like the Way of Heaven.

THE TAO TE CHING LXXVII

Rendered by J. Mascard

242. THE WAY

To die to self, or to come from under its power, is not, cannot be done by any active resistance we can make to it by the powers of nature. For nature can no more overcome or suppress itself, than wrath can heal wrath. So long as nature acts, nothing but natural works are brought forth, and therefore the more labour of this kind, the more nature is fed and strengthened with its own food.

But the one true way of dying to self is most simple and plain; it wants no arts or methods, no cells, monasteries, or pilgrimages; it is equally practicable by everybody; it is always at hand; it meets you in every thing; it is free from all deceit; and is never without success.

If you ask what this one, true, simple, plain, immediate, and unerring way is; it is the way of patience, meekness, humility, and resignation to God. This is the truth and perfection of dying to self; it is nowhere else, nor possible to be in any thing else, but in this state of heart. . . .

Learn whatever else you will from men and books, or even from Christ Himself, besides or without these virtues, and you are only a poor wanderer in a barren wilderness, where no water of life is to be found. For Christ is nowhere but in these virtues; and where they are, there is He in His own kingdom. From morning to night let this be the Christ you follow, and then you will fully escape all the religious delusions that are in the world, and what is more, all the delusions of your own selfish heart.

For to seek to be saved by patience, meekness, humility of heart, and resignation to God, is truly coming to God through Christ; and when these tempers live and abide in you, is the spirit and aim of your life, then Christ is in you of a truth, and the life that you then lead is not yours, but Christ that liveth in you. For this is following Christ with all your power; you cannot possibly make more haste after Him, you have no other way of walking as He walked, no other way of being like Him, of truly believing in Him, of showing your trust in Him and dependence upon Him, but by wholly giving up yourself to that which He was: viz. to patience, meekness, humility, and resignation to God.

WILLIAM LAW 1686-1761
"THE SPIRIT OF LOVE" II CHS. 28 AND 31

For know thou for certain, that although I bid thee forget all things but the blind feeling of thy naked being, yet nevertheless my will is – and that was mine intent in the beginning – that thou forget the feeling of the being of thyself as for the feeling of the being of God. And for this reason I proved thee in the beginning that God is thy being. But for methought that thou wert not yet able suddenly to be lifted up to the ghostly feeling of the being of God, for rudeness in thy ghostly feeling, therefore, to let thee climb thereto by degrees, I bade thee first gnaw on the naked feeling of thine own being, unto the time that thou mightest be made able to the high feeling of God by ghostly continuance in this privy work. For thine own intent and thy desire shall be ever to feel God in this working. For although I bid thee in the beginning, because of thy boisterousness and thy ghostly rudeness, lap and clothe the feeling of thy God in the feeling of thyself, yet shalt thou after, when thou art made by continuance more subtle in cleanness of spirit, strip, spoil, and utterly unclithe thyself of all manner of feeling of thyself, that thou mayest be able to be clothed with the gracious feeling of God himself. And this is the true condition of a perfect lover, only and utterly to spoil himself of himself for that time that he loveth, and not admit nor suffer to be clothed but only in that thing that he loveth; and that not only for a time, but endlessly to be enwrapped therein in full and final forgetting of himself.

This is the work of love that none may know but he that feeleth it. This is the lesson of our Lord when he saith: "Whoso will love me, let him forsake himself." As who should say: Let him spoil himself of himself, if he will be verily clothed in me that am the full garment of love and of lasting that never shall have end. And therefore, ever when

thou beholdest to thy working, and seest and feelest that it is thyself that thou feelest and not God, then shalt thou make sorrow earnestly and heartily long after the feeling of God.

THE CLOUD OF UNKNOWNING

244. SELFISHNESS

Faith can achieve miracles, but vanity and selfishness ■ the death of man.

There was ■ a disciple that had such faith in the power of his religious teacher that he walked over a river to see him by merely uttering his name.

The teacher saw this and thought within himself: "What? Is there such great power in my name? How very great and powerful must I then be?" And so the next day he tried to walk himself over the river whilst uttering "I, I, I", but no sooner had he stepped into the water than he sank and was drowned.

TOLD ■ RAMAKRISHNA 1836-86

245. THE PURE IN HEART

By two wings is a man lifted up from earthly things: by simplicity and purity. Simplicity must be in his intention, purity ■ his affection. Simplicity aimeth at God; purity apprehendeth and tasteth him. No good action shall be difficult for thee, if within thou be free from disordered affection. If thou intend and seek only the good pleasure of God and the profit of thy neighbour, thou shalt enjoy inward liberty. If thy heart were right, then every created thing would be to thee a looking-glass of life and a book of holy doctrine. There is ■ creature so little nor ■ vile but sheweth the goodness of God. If thou wert good and

pure within, then wouldst thou see all things without hindrance and understand them well. A pure heart pierceth into heaven and hell. If there is joy in this world a pure heart doth surely possess it.

THOMAS À KEMPIS 1379-1471 II, 4

246. THE PURE IN HEART

There is one thing which came forcibly to me in my early studies of the Bible. It seized me immediately when I read one passage. The text was this: "Seek ye first the Kingdom of God and His righteousness, and all other things will be added unto you." I tell you that if you will understand, appreciate, and act up to the spirit of this passage, then you will not even need to know what place Jesus, or any other teacher, occupies in your heart or my heart. If you will do this moral scavenger's work, so as to clean and purify your hearts and get them ready you will find that all these mighty teachers will take their places without any invitation from us. That, to my mind, is the basis of all sound education. The culture of the mind must be subservient to the culture of the heart. May God help you to become pure!

MAHATMA GANDHI 1869-1948

247. DIVINE WORDS

These are the words whereby Ahura Mazda, the all-wise God, gave joy to holy Zarathustra:

"Next to life, purity is man's greatest good."

VENDEDAD 5. 21

Make thyself pure, O righteous man! Here ■ this world below any one ■■ make himself pure by pure thoughts, by pure words, and by pure deeds.

VENDEDAD 10. 19

He shall go along the way chanting aloud these words of victory:

"YATHA AHU VAIRYO", "The will of the Lord is the law of righteousness."

VENUDAD 8, 19

■ DOCTRINE OF ZOROASTER 660-583 B.C.

248. A PURE LIFE

To attain to the sovereignty of the world, there are three important things necessary; they may perhaps be summed up in one: blamelessness of life.

However excellent a system of moral truths appealing to supernatural authority may be, it is not verifiable by experience; what is not verifiable by experience cannot command credence; and what cannot command credence the people will never obey. However excellent a system of moral truths appealing merely to worldly authority may be it does not command respect; what does not command respect cannot command credence; and what cannot command credence the people will never obey.

Therefore every system of moral laws must be based upon the man's own consciousness. It must be verified by the common experience of men. Examined into by comparing it with the teachings of acknowledged great and wise men of the past, there must be no divergence. Applying it to the operations and processes of nature in the physical universe, there must be no contradiction. Confronted with the spiritual powers of the universe a man must be able to maintain it without any doubt. He must be prepared to wait a hundred generations after him for the coming of a man of perfect divine nature to confirm it without any misgiving. The fact that he is able to confront the spiritual powers of the universe without any doubt,

shows that he understands the will of God. The fact that he is prepared to wait a hundred generations after him for the man of perfect divine nature without any misgiving, shows that he understands the nature of man.

Wherefore it is that it is true of the really great moral man, that every act of his life becomes an example for generations; everything he does becomes a statute for generations, and every word he utters becomes a law for generations. Those who are far away and do not know him look up to him, while those who are near and know him do not reject him.

CONFUCIUS 551-479 B.C. CHUNG YUNG XXVIII

Translated by Ku Hung Ming

249. PURITY

Lord, forbid it that I should cast my eyes on things that bring evil thoughts. Far better that I were blind.

Lord, forbid it that I should foul my lips with any words stained with filth. Far better that they were sealed.

Lord, forbid it that I should hear any word of injury to another, or listen to a word of contempt. Far better that I were deaf.

Lord, forbid it that I should look with lust on those who should be sisters to me. Far better that I were dead.

Lord, let me flee from all this world of sense to find eternal peace in Thee.

A GUJARATI SONG

250. PURITY

A man is drawn different ways, and is in doubt between two principles; the one urging him to enjoy the beauty of youth, and the other forbidding him. For the one is a lover of the body, and hungers after beauty, like ripe fruit,

and would fain satisfy himself without any regard to the character of his darling; the other, a soul that in truth desires another soul, holds the desire of the body to be a secondary thing, looks rather than loves, and regards the satisfaction of physical love as wantonness. He reverences, yes and worships, temperance and courage and magnanimity and wisdom, and wishes to live in purity with the pure object of his affection.

Our citizens ought not to fall below the level of birds and many other animals, which are born in great herds, and yet remain until the age for procreation virgin and unmarried, but when they have reached the proper time of life are coupled, male and female, and lovingly pair together, and live the rest of their lives in holiness and innocence, holding firmly to their original compact: Surely, we will say to them, you should be better than animals.

Is a man more likely to abstain from the pleasures of love and to do what is bidden about them, when his body is in a good condition, or when he is in an ill condition, and out of training? He will be far ~~more~~ temperate when he is in training.

And shall they be willing to abstain from what is ordinarily deemed a pleasure for the sake of a victory in wrestling, running, and the like; and our young men be incapable of a similar endurance for the sake of a much nobler victory, which is the noblest of all?

PLATO 428-347 B.C. "LAWS" 837, 840

Translated by Jowett

251. DESIRES

It is true that all the desires are not equally hurtful, neither do they all perplex the soul in the same degree. I am speaking of those which ~~are~~ voluntary: for the natural desires, when we do not consent to them, and when they do not

pass beyond the first movements, do but slightly or not at all stand in the way of union. By natural first movements I mean all those in which the rational will had no share, either before or after they arose: for to banish and mortify these completely is, in this life, impossible. The hindrance which these create is not such as to prevent the divine union, though they may not be wholly mortified; they may remain in their natural state, and yet the soul in its spiritual part may be most free from them. For it will sometimes happen that the soul enjoys the profound union of quiet in the will, while these remain in the sensual portion of man's nature, but having ■ communication with the spiritual portion occupied in prayer.

But all the other voluntary desires, whether of mortal sins, which are the most grievous, or of venial sins, which are less so, or imperfections only, which are still less so, must be banished away, and the soul which would attain to perfect union must be delivered from them all, however slight they may be. The reason is this: the state of divine union consists in the total transformation of the will into the will of God, in such a way that every movement of the will shall be always the movement of the will of God only. This is the reason why, in this state, two wills are said to be one – my will and God's will – so that the will of God is also that of the soul. But if the soul then cleaves to any imperfection, contrary to the will of God, His will is not done, for the soul wills that which God wills not.

ST JOHN OF ■ CROSS 1542-91

"THE ASCENT OF ■ CARMEL" I, II, 1-3

Translated by David Lewis

252. THE PATH

That thou mayest have pleasure in everything,
seek pleasure in nothing.

That thou mayest know everything,
seek to know nothing.

That thou mayest possess all things,
seek to possess nothing.

That thou mayest be everything,
seek to be nothing.

* * *

When thou dwellest upon anything,
thou hast ceased to cast thyself upon the All.

Because in order to arrive from all to the All,
thou hast to deny thyself wholly in all.

And when thou comest to attain the All,
thou must keep it without desiring anything.

Because if thou wilt keep anything with the All,
thou hast not thy treasure simply in God.

ST JOHN OF THE CROSS 1542-91

"THE ASCENT OF MOUNT CARMEL" I, 13, 10-11

Translated by David Lewis

253. TRUE POWER

Since my dear soul was mistress of her choice,
And could of men distinguish, her election
Hath seal'd thee for herself: for thou hast been
As one, in suffering all, that suffers nothing;
A man that fortune's buffets and rewards
Hast ta'en with equal thanks: and blest are those
Whose blood and judgement are so well commingled,
That they not a pipe for fortune's finger
To sound what stop she please. Give that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart,
As I do thee.

SHAKESPEARE "HAMLET"

Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of the burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

DANIEL III 14-18

255. SOCRATES BEFORE HIS JUDGES

I will never do what I know to be evil and shrink in fear from what, for ought I can tell, may be a good. If you were therefore to say to me, "Socrates, this time we will not listen to Anytus: we will let you go; but on this condition, that you cease from carrying on this search of yours, and from philosophy; if you are found following those pursuits again, you shall die": I say, if you offered to let me go on these terms, I should reply:

"Athenians, I hold you in the highest regard and love; but I will obey God rather than you: and as long as I have breath and strength I will not cease from philosophy, and

from exhorting you, and declaring the truth to every one of you whom I meet, saying, as I am wont, 'My excellent friend, you are a citizen of Athens, a city which is very great and very famous for wisdom and power of mind; are you not ashamed of caring so much for the making of money, and for reputation, and for honour? Will you not think and care about wisdom, and truth, and the perfection of your soul?' And if he disputes my words, and says that he does care about these things, I shall not forthwith release him and go away: I shall question him and cross-examine him and test him: and if I think that he has no virtue, though he says that he has, I shall reproach him for setting the lower value on the most important things, and a higher value on those that are of less account. This I shall do to every one whom I meet, young or old, citizen or stranger: but more especially to the citizens, for they are more nearly akin to me. For, know well, God has commanded me to do so. And I think that no better piece of fortune has ever befallen you in Athens than my service to God. For I spend my whole life in going about and persuading you all to give your first and chiefest care to the perfection of your souls."

PLATO 427-348 B.C. THE APOLOGY

Translated by Jowett

256. TRUE HEROISM

The way of the Lord is for heroes; it is not meant for cowards. Offer first your life and your all; then take the name of the Lord.

He only tastes of the Divine Cup who gives up his son, his wife, his wealth, and his own life.

For verily he who seeks for pearls must dive to the bottom of the sea, endangering his very existence.

Death he regards ■ naught; he forgets all the miseries of mind and body.

He who stands on the shore, fearing to take the plunge, attains naught.

The pathway of love is the ordeal of fire. The shrinkers turn away from it.

Those who take the plunge into the fire attain eternal bliss.

Those who stand afar off, looking on, ■ scorched by the flames.

Love is a priceless thing, only to be won at the cost of death.

Those who live to die, these attain; for they have shed all thoughts of self.

Those heroic souls who are rapt in the love of the Lord, they are the true lovers.

A GUJARATI HYMN

257. COURAGE

Now the days of David drew nigh that he should die; and he charged Solomon his son, saying:

I go the way of all the earth: be thou strong therefore, and show thyself a man.

★ ★ ★

And another also said: Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And Jesus said unto him: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

★ ★ ★

Forgetting those things which ■ behind, and reaching forth unto those things which ■ before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

I KINGS II 1-2; LUKE IX 62; PHILIPPIANS III 13-14

Passive Resistance ■■■ from the first ■ misnomer. But the expression had been accepted ■ it was popular. The idea was more completely and better expressed by the term "Soul-Force". As such, it was as old ■ the human race.

Jesus Christ, Daniel, and Socrates represented the purest form of passive resistance, or Soul-Force. All these teachers counted their bodies as nothing in comparison with their souls.

Tolstoy was the best and brightest modern exponent of the doctrine. He not only expounded it but lived according to it. In India the doctrine was understood and commonly practised long before it came into vogue in Europe. It is easy to ■■ that Soul-Force is infinitely superior ■■ body-force. If people, in order to secure redress of wrongs, resort only to Soul-Force, much of the present suffering would be avoided. There is no such thing as failure in the use of this kind of force.

"Resist not evil" means that evil is not to be repelled by evil but by good; in other words, physical force is to be opposed not by its like but by Soul-Force. The same idea was expressed in Indian philosophy by the expression, "freedom from injury to every living thing". It is quite plain that Passive Resistance thus understood is infinitely superior to physical force, and that it requires greater courage than the latter.

The only condition for a successful use of this force is a recognition of the existence of the soul as apart from the body, and its permanent and superior nature; and this recognition must amount to a living faith and not to a mere intellectual grasp.

MAHATMA GANDHI 1869-1948

Mencius said:

I like fish and I like bears' paws too. If I cannot have both, I leave the fish and take the bears' paws. I like life and I like right too. If I cannot have both, I leave life and take the right. I like life too, but I like some things more than life, so I will do no wrong to get it. I hate death too, but I hate some things more than death, so I do not always flee danger. If a man liked nothing more than life, would he not make use of anything to get it? If he hated nothing more than death, would he not do anything to flee danger? Here ■ the means to live, but he does not use them; by this he will escape danger, but he does not do it. So he likes ■ things more than life, and hates some things more than death. Not the man of worth only has a heart like this; every man has. But the ■ of worth does not lose his.

MENCIUS 372-289 B.C.

Translated by L. A. Lyall

260. THE HEROIC SOUL

FROM EPICTETUS

I have One whom I must please, whose subject I must be, whom I must obey: God. He has entrusted me with myself; and therefore he has made my will subject to myself alone, and has given me rules for the right use thereof.

* * *

Great is the fight! Thou art fighting for thy liberty, for thy joy, for thy peace. Remember God: call upon him to help thee. He is beside thee in the fight.

* * *

First of all, condemn the life thou art leading; but when thou hast condemned it, do not despair of thyself. Be not like them of mean spirit who, once they have fallen, abandon themselves and allow, as it were, the torrent to sweep them away. No. Learn what the masters of wrestling do. Has the boy fallen? Rise, they say, wrestle again until thou art strong. Even thus should it be with thee.

For know that there is nothing more easy to handle than the human soul. It needs but to will, and the thing is done: the soul is set upon the right path. On the contrary it needs but to nod over the task, and all is lost. For ruin and recovery are from within.

* * *

Is my neighbour bad? Bad to himself, but good to me: he brings my good temper, my gentleness into play. This is the rod of Hermes: touch what you will with it, they say, and it becomes gold. Bring what you will and I will transmute it into good. Bring sickness, bring poverty, bring suffering, bring death; and all these things through the rod of Hermes shall be turned ■ profit.

* * *

Remember that One from above sees thee, and that thou shouldst please him rather than please men. He asks thee: "In the Schools, what didst thou call exile, imprisonment, bonds, death and shame?" "I called them things indifferent." "And what are things indifferent?" "Things that ■ not in our power." "Say then, what follows?" "That things which are not in our power ■ nothing to me." "What things do you hold to be good?" "A will such as it ought to be, and a right use of the things of sense." "And what is the end?" "To follow Thee!"

* * *

Everything has two handles, one by which it may be borne, the other by which it may not. If your brother sin against you, lay not hold of it by the handle of his injustice, for by that it may not be borne. But rather by this: that he is your brother; and thus you will lay hold on it so that it may be borne.

* * *

If you are told that such an one speaks ill of you, make ■ defence against what was said, but answer: "He surely knew not my other faults, else he would not have mentioned these only!"

* * *

"My brother ought not to have treated me thus."

True; but he must see to that. However he may treat me, I must deal rightly by him. This is what lies in my power, what none can hinder.

* * *

"His son is dead." "What has happened?" "His son is dead." "Nothing more?" "Nothing."

"His ship is lost." "What has happened?" "His ship is lost."

"He has been haled ■ prison." "What has happened?" "He has been haled to prison."

But that any of these things are *misfortunes* to him, is an addition which every one makes of his own. You may say: "God is unjust in this." Why? For having given thee endurance and greatness of soul? For having given thee the power to endure suffering and the power to have joy ■ Him?

* * *

The other day I had an iron lamp placed beside my household gods. I heard a noise at the door and on hastening down I found that my lamp had been taken away. I

reflected that the offender ■■■ in no very strange case. "Tomorrow, my friend," I said, "you will find an earthenware lamp; for a man ■■■ only lose what he has."

The reason why I lost my lamp was that the thief was superior to me in vigilance. He paid, however, this price for the lamp: that in exchange for it he consented to become ■ thief.

EPICURETUS c. A.D. 60-140

261. ABOVE THE STORM

Think of a ship in the open sea, well manned, and carefully provided with every necessary. At the masthead sits a watchman, so placed that he can look right and left, backwards and forwards; neither the raging billows, nor the changing course of the vessel, nor the noise and confusion of the crew, can prevent him from gazing unhindered in every direction. His eye roams over the restless deep unfettered ■■■ range save by the boundary of the horizon.

Behold, thus also should the spirit act during its voyage in the body. It should ascend to the watch-tower of the conscience, and contemplate the immutable Majesty of the Deity. Though all around the waves of this world rage and toss, it alone will remain calm and serene, and know well how best to steer its bark into the haven of rest.

GERSON 1362-1428

262. THE POWER OF VIRTUE

You cannot rule your earth or serve your heaven unless you have ■ store of virtue.

To store virtue you must often return to your inner power.

This returning means a greater and greater power.

This power can conquer all things.

If this power can conquer all things it is infinite; and only the Infinite can rule your finite kingdom.

This power is the Mother of the kingdom; and only if you go to the Mother of the kingdom you can keep it long.

This is to have deep roots and to be firmly planted.

This is to live long through a calm deep vision.

TAO TE CHING LIX

Rendered by J. Mascaró

263. ABOVE THE STORMS

Son, trust not to thy present affection; it shall soon change to something else. So long as thou livest, thou art subject to change even against thy will, so that at one time thou art merry, at another sad; now at peace, and now troubled; now devout, now undevout; now filled with zeal, now slothful; now grave, now gay. But he that is wise and well-instructed in spirit standeth above these things that change, not heeding how he feelth in himself, nor which way the wind of inconstancy bloweth; so that the whole intention of his mind moveth forward to the due and desired end. For thus he will be able to remain one and the same and all unshaken, throughout so many different events directing continually upon me the single eye of his intention. And the more single the eye of his intention be, the more steadily doth he pass through divers storms.

THOMAS À KEMPIS III, 33

264. PEACE FROM DESIRES

"WITH ANXIOUS LOVE INFLAMED"

In order to overcome our desires, and to deny ourselves in all things, our love and inclination for which are wont so to inflame the will that it delights therein, we require another

and greater fire of another and nobler love – that of the Bridegroom – so that having all our joy in Him, and deriving from Him all our strength, we may gain such resolution and courage as shall enable us easily to abandon and deny all besides. It was necessary, in order to subdue our sensual desires, not only to have this love for the Bridegroom, but also to be on fire therewith, and that with anxiety. For the fact is that our sensual nature is influenced by such vehement desires, and attracted by sensible objects, that if our spiritual nature were not on fire with other and nobler anxieties – anxieties for that which is spiritual – we should never overcome our natural and sensible satisfactions, nor be able to enter on the night of the sense, neither should we have the courage ■ remain ■ the darkness, in the denial of every desire.

ST JOHN OF THE CROSS 1542-91

"THE ASCENT OF MOUNT CARMEL" I, 14

Translated by David Lewis

265. EVENNESS OF MIND

The order of God's Providence maintains a perpetual vicissitude in the material being of this world: day is continually turning to night, spring to summer, summer to autumn, autumn to winter, winter to spring. No two days are ever exactly alike: some are foggy, rainy, some dry or windy; and this endless variety greatly enhances the beauty of the universe. And even so precisely is it with man who, ■ the ancient writers have said, is a miniature of the world, for he is never long in any one condition, and his life on earth flows by like the mighty waters, heaving and tossing with an endless variety of motion; one while raising him ■ high with hope, another plunging him low in fear; now turning him to the right with rejoicing, then driving him to the left with sorrows; and no single day, no,

not even one hour, is entirely the same as any other of this life.

All this is a very weighty warning, and teaches us to aim at an abiding and unchangeable evenness of mind amid great uncertainty of events; and, while all around is changing, we must seek to remain immovable, ever looking to, reaching after, and desiring God. Let the ship take what tack you will, let her course be eastward or westward, northern or southern, let any wind whatsoever fill her sails, but meanwhile her compass will never cease to point to one unchanging lodestar. Let all around us be overthrown, nay more, all within us: I mean let our soul be sad or glad, in bitterness or joy, at peace or troubled, dry and parched, or soft and fruitful, let the sun scorch, or the dew refresh it; but all the while the magnet of our heart and mind, our superior will, which is our moral compass, must continually point out to the Love of God, our Saviour, our supreme Good. "Whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's. Who shall separate us from the Love of Christ?"

ST FRANÇOIS DE SALES I. V. D. PART IV, 13

266. PEACE

Whenever a man coveteth anything inordinately, he is presently disquieted in himself. The proud and covetous are never at rest; the poor and humble in spirit dwell in abundance of peace. The man that is not yet perfectly dead to himself is soon tempted and overcome in little and mean things. He that is weak in spirit and still in measure carnal and prone to things of sense, can hardly withdraw himself altogether from earthly desires. And therefore oftentimes when he withdraweth from them he is sad, and he is readily moved to anger if any man withstandeth him.

And if he obtain that after which he lusteth he is presently stricken with remorse of conscience, for that he hath followed his own passion, which helpeth nothing to the peace that he sought. In withstanding passions, therefore, and not in obeying them, is found true peace of heart.

THOMAS À KEMPIS 1379-1471 I, 6

267. PEACE

The Voice of Krishna:

When a man abandons all selfish desires that ~~comes~~ to the heart and with the help of the Spirit finds joy in the Spirit, then his mind has found serenity.

For when a man dwells on the pleasures of the senses, attraction for them arises in him. From attraction arises desire, the lust of possession, and this leads to passion, to anger. From passion comes confusion of mind, then loss of remembrance, the forgetting of duty. From this loss comes the ruin of reason, and the ruin of reason brings ~~ruin~~ to destruction.

But the soul that moves in the world of the senses and yet keeps the ~~senses~~ in harmony, free from attraction and aversion, finds rest in quietness. In this quietness falls down the burden of all her sorrows, for when the heart has found quietness, wisdom has also found peace.

THE BHAGAVAD GITA II, 55, 62-65, 400 B.C.

Translated by J. Mascaré

268. THREE CONSIDERATIONS

Any person who longs to attain to God, and who wants to undertake spiritual training, should consider three things.

The first is that friendship and communion with God is possible in this life; and not in any small measure, but in a far more intimate and certain relation than that between brother and brother, or between mother and son.

The second is that since God is not partial ■ any person, this communion ■ not less possible to thee than it was or ■ to others.

The third consideration is that in order to attain this communion, by whatever ways, the soul must be for ever seeking, restlessly seeking and longing for God.

FRANCISCO DE OSUNA C. 1540

Translated by J. Mascaro

269. ALL FOR ALL

Son, it behoveth thee to give all for all, and that there be nothing of thine own. Know well that love of thyself is more hurtful to thee than anything in the world. According to the love and affection which thou hast for anything, so doth it cleave to thee more or less. If thy love be pure, simple and well-ordered, thou shalt not be in bondage to anything.

Covet not what thou mayest not have. Be not willing to have what may hinder thee and deprive thee of liberty within. It is strange that thou dost not commit thyself to me from the very bottom of thine heart with all thou canst desire or canst have. Why art thou spent with vain grief? Why art thou worn with needless cares? Wait on my good pleasure, and thou shalt suffer no harm. If thou seekest this thing ■ that, or wouldst be in this or that other place for thine own conveniency or pleasure, thou shalt never be at rest nor free from trouble of mind; for in every matter something shall be found wanting, and in every place there shall be someone to cross thee. It is not, therefore, the getting or increase of any outward thing that availeth, but rather that ■ be spurned and uprooted from the heart. And this thou must not understand only of the possession of money and wealth, but also of seeking honour and of the desire for empty praise, all which do pass away with the world. The

place is but a weak defence, if the spirit of fervour be wanting. Nor shall that peace which is sought abroad long continue, if the state of thy heart have no true foundation. That is to say, if thou stand not fast in me, thou mayest change but not better thyself.

THOMAS À KEMPIS III, 27

270. PEACE

Some teach that to secure peace of heart we must suppress our emotions and annihilate our desires; but this is to ignore our cares rather than to acknowledge them and then rise above them. On the other hand, there are many who strive to drown their cares by wine and lust, but both these lack the virtue of being contented with what Heaven has given them, and are merely striving in one way or the other to forget their sorrow.

If you would foster a calm spirit, first regulate your breathing; for when that is under control, the heart will be at peace; but when breathing is spasmodic, then it will be troubled. Therefore, before attempting anything, first regulate your breathing on which your temper will be softened, your spirit calmed.

Nature does not lose her great peace because of the advent of extreme heat and cold, wind or rain, storm or earthquake; rather does she make use of them to quicken the life of her creatures. Men, likewise, should be calm and unruffled in the midst of a thousand troubles, when all their dearest hopes and desires are betrayed. . . .

Heaven and Earth do not lose their sublime harmony because of the thunder or storm, so, likewise, men should not lose their calmness and content because of misfortune and hardship.

KAIBARA REKEN 1629-1713

Translated by Ken Hashino

The king said, Holy Nagasena, what are the marks of faith?

Peace and hope, O king.

And how is peace the mark of faith?

As faith springs up in the heart, O king, it clears the five hindrances — lust, ill-will, mental sloth, spiritual pride, and doubt; and the heart, free from these hindrances, becomes pure, serene, untroubled.

Give an illustration.

Just as a king, when on the march with his fourfold army, might cross over a small stream, and the water, disturbed by the elephants and cavalry, the chariots and bowmen, might become fouled, turbid, and muddy. And when he was on the other side the monarch might give command to his attendants, saying: "Bring some water, my good men. I would fain drink." Now suppose the monarch had a water-clearing precious stone, and those men, in obedience to the order, were to throw the jewel into the water; then at once all the mud would precipitate itself, and the sandy atoms of shell and bits of water-plants would disappear, and the water would become clear, transparent, serene, and they would then bring some of it to the monarch ■ drink. The water is the heart; the royal servants are the recluse; the mud, the sandy atoms, and the bits of water-plants are evil dispositions; and the water-cleansing jewel is faith.

And how is hope the mark of faith?

In ■ much as the recluse, on perceiving how the hearts of others have been set free, hopes to enter as it were by a leap upon the fruit of the first stage, or of the second, or of the third in the Great Way, and thus applies himself to the attainment of what he has not reached, to the experience of what he has not yet felt, to the realisation of

what he has not yet realised, — therefore it is that hope is the mark of faith.

FROM THE BUDDHIST WORK
"THE QUESTIONS OF KING MILINDA" II, I, ■■

272. FAITH

Now faith is the substance of things hoped for, the evidence of things not seen.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

But without faith it ■ impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured, ■ seeing him who is invisible.

★ ★ ★

Wherefore seeing ■■ also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

ST PAUL, HEBREWS XI AND XII

273. CONCENTRATION

This is the jewel of concentration as given by Buddha:

Concentration with reasoning and investigation; with investigation only; with neither reasoning nor investiga-

tion; on freedom from perversions; on freedom from lust, ill-will and delusion; on freedom from inclination thereto: six types of concentration.

When a man wears the jewel of concentration, thoughts of lust, of ill-will, of injury, and all evil thoughts based on pride, arrogance, false views and doubt – all these, when they meet the jewel of Concentration disperse, fall away, abide not.

It is like water on the leaf of a lotus: it falls away, it abides not. And why? Because of the purity of the lotus leaf. In the same way when a man wears the jewel of Concentration all thoughts of ill-will, lust, and other disturbing thoughts, fall away, abide not. And why? Because of the purity of Concentration.

This is the jewel of concentration found in the Jewel-shop of the Buddha.

THE MILINDA-PAÑHA

274. MEDITATION AND CONTEMPLATION

In meditation we consider carefully divine things, and we pass from one to another, so that the heart may feel love. It is as though ■ should strike ■ flint, to draw a spark of fire.

But in contemplation the spark is struck: the love we were seeking is here. The soul enjoys silence and peace, not by many reasonings, but by simply contemplating the Truth.

Meditation is the means, contemplation is the end: the one is the path, the other ■ the end of the path. Even as the vessel is still and at rest when it has arrived in port, when the soul has reached contemplation through meditation it should cease its toils and inquiries; and happy in the vision of God, even as if He were present, be one in feelings of love, of wonder, of joy, or other such.

Let a man return into his own self, and there in the centre of his soul, let him wait upon God, as one who listens ■ another speaking from a high tower, as though he had God in his heart, as though ■ the whole creation there was only God and his soul.

It has been said that, "prayer is perfect, when he who prays, remembers not that he is praying".

ST PETER OF ALCÁNTARA 1499-1562

Translated by J. Mascaro

275. HARMONY

Day after day, let the Yogi practise the harmony of soul: in a secret place, in deep solitude, master of his mind, hoping for nothing, desiring nothing.

Let him find a place that is pure and ■ seat that is restful, neither too high nor too low, with sacred grass and a skin and a cloth thereon.

On that seat let him rest and practise Yoga for the purification of the soul: with the life of his body and mind in peace; his soul in silence before the One.

With upright body, head, and neck, which rest still and move not; with inner gaze which is not restless, but rests still between the eyebrows; with soul in peace, and all fear gone, and strong in the vow of holiness, let him rest with mind in harmony, his soul on Me, his God supreme.

The Yogi who, lord of his mind, ■ prays in this harmony of soul, attains the peace of Nirvana, the peace supreme that is in Me.

Yoga is a harmony. Not for him who eats too much, or for him who eats too little; not for him who sleeps too little, or for him who sleeps too much.

A harmony in eating and resting, in sleeping and keeping awake: ■ perfection in whatever one does. This is the Yoga that gives peace from all pain.

When the mind of the Yogi is in harmony and finds rest in the Spirit within, all restless desires gone, then he is a Yuktā, ■■■ in God.

Then his soul is a lamp whose light is steady, for it burns in a shelter where no winds come.

When the mind is resting in the stillness of the prayer of Yoga, and by the grace of the Spirit ■■■ the Spirit and therein finds fulfilment; then the seeker knows the joy of Eternity: a vision seen by reason far beyond what senses can see. He abides therein and ■■■ not from Truth.

He has found joy and Truth, ■ ■■■ for him supreme. He is therein steady; the greatest pain moves him not.

In this union of Yoga there is liberty: a deliverance from the oppression of pain. This Yoga must be followed with faith, with a strong and courageous heart.

When all desires are in peace and the mind, withdrawing within, gathers the multitudinous straying ■■■ into the harmony of recollection, then, with reason armed with resolution, let in quietness the seeker lead the mind into the Spirit, and let all his thoughts be silence.

And whenever the mind unsteady and restless strays away from the Spirit, let him ever and for ever lead it again to the Spirit.

Thus joy supreme comes to the Yogi whose heart is still, whose passions are peace, who is pure from sin, who is one with Brahman, with God.

The Yogi who pure from ■■■ ever prays in this harmony of soul soon feels the joy of Eternity, the infinite joy of union with God.

He sees himself in the heart of all beings and he sees all beings in his heart. This is the vision of the Yogi in harmony, a vision which is ever one.

And when he sees Me in all and he sees all in Me, then I never leave him and he never leaves Me.

He who in this oneness of love, loves ■■■ in whatever he

sees, wherever this many may live, in truth this man lives in Me.

And he is the greatest Yogi he whose vision is ever one: when the pleasure and pain of others is his own pleasure and pain.

THE BHAGAVAD GITA VI, 10-32

Translated by J. Mascaro

276. THE MASTERY OF THOUGHTS

Thus Buddha spoke:

Even before I saw the Light, before I was a Buddha, this thought occurred to me: "Suppose I were to separate my thoughts into two groups!" I therefore made a group of thoughts of good-will, of non-injury, of renunciation of the pleasures of the senses. I also made a group of any thoughts of ill-will, of injury, and of pleasures of the senses.

When my mind was thus watchful, with power, with resolution, if a thought of the pleasures of the senses arose, I perceived the following: "Now this thought about the pleasures of the senses has arisen in me. And this thought leads to the ruin of my own self, and the ruin of others. This thought is the destruction of wisdom, it does not lead to Nirvana."

As I was considering this, the thought utterly faded away. So when any thought of ill-will, of injury, or of mere pleasure of the senses arose in me, I rejected it absolutely, I absolutely banished it, and abolished it.

But when a thought of good-will, of non-injury, of renunciation came to my mind, I felt thus: "Now this thought has arisen in me. It does not lead to the ruin of myself or of others. It increases wisdom, it is a friend of good-will, it leads to Nirvana." I saw no fear in having these thoughts, or in pondering on them.

"However," thought I, "if I consider this too long my body may grow weary; and if my body grows weary my thoughts may become restless. And if my thoughts become restless, I shall be far away from Concentration." I therefore settled my inmost thoughts and concentrated them; and I said to myself, "Let not my thoughts become agitated!"

Because whatever one considers much to that does one's heart incline.

MAJJHIMA 19

Summarized by J. Mascard

277. THREE WAYS OF PRAYER

The first form of prayer is oral, spoken by word of mouth. It is the common form of prayer of those who recite the divine office. In this form of prayer "Our Father" holds the first place.

The second form of prayer is within the heart. Our heart speaks with the Lord. This prayer consists of holy thoughts; and it is needful to remember the holy words and sacred stories that one has read or heard; they are the fuel that keeps the fire burning before the altar of the Lord.

The third manner of prayer is called spiritual. The most pure elements of our soul arise unto God on the wings of holy longing and love. The greater is this love, the fewer are its words. Because true love works in silence; and knows that when the soul withdraws in recollection from the created things unto the Creator, it will find shelter in Him, and this will happen the more so when the more intense is this recollection. Of those that pray in this way our Lord says in the Gospel: The true worshippers should worship the Father in spirit and in truth.

FRANCISCO DE OSUNA C. 1540
"ABECEDARIO ESPIRITUAL"

Translated by J. Mascard

A beginner must look upon himself as making a garden, wherein our Lord may take His delight, but in a soil unfruitful, and abounding in weeds. His Majesty roots up the weeds, and has to plant good herbs. Let us, then, take for granted that this is already done when a soul is determined to give itself to prayer, and has begun the practice of it. We have, then, as good gardeners, by the help of God, to see that the plants grow, to water them carefully, that they may not die, but produce blossoms, which shall send forth much fragrance, refreshing to our Lord, so that He may come often for His pleasure into this garden, and delight Himself in the midst of these virtues.

Let us now see how this garden is to be watered, that we may understand what we have to do: how much trouble it will cost us, whether the gain be greater than the trouble, or how long a time it will take us.

It seems to me that the garden may be watered in four ways: by water taken out of a well, which is very laborious; or with water raised by means of an engine and buckets, drawn by a windlass – I have drawn this sometimes – it is a less troublesome way than the first, and gives more water; or by a stream or brook, whereby the garden is watered in a much better way – for the soil is more thoroughly saturated, and there is no necessity to water it so often, and the labour of the gardener is much less; or by showers of rain, when our Lord Himself waters it, without labour on our part – and this way is incomparably better than all the others of which I have spoken.

Of those who are beginners in prayer, we may say, that they are those who draw water up out of the well – a process which, as I have said, is very laborious; for they must be wearied in keeping the senses recollected, and this is

great labour, because the ■■■ have been hitherto accustomed to distractions.

ST THERESA 1515-82 "LIFE" XI, 10, XI, 13

Translated by David Lewis

279. THE PRAYER OF RECOLLECTION

Some say the soul enters into itself; others, that it rises above itself. I can say nothing about these terms, but had better speak of the subject ■ I understand it. You will probably grasp my meaning, although, perhaps, I may be the only person who understands what I say.

Let us imagine that the senses and powers of the soul – which I compared in my allegory to the inhabitants of the castle – have fled and joined the enemy outside. After long days and years of absence, perceiving how great has been their loss, they return to the neighbourhood of the castle, but cannot manage to re-enter it, for their evil habits are hard to break; still, they are no longer traitors, and they wander to and fro outside.

The King, who holds His court within it, sees their good will, and out of His great mercy desires them to return to Him. Like a good Shepherd, He plays so sweetly on His pipe, that although scarcely hearing it they recognize His call and no longer wander, but return, like lost sheep, to the mansions. So strong is this Pastor's power over His flock that they abandon the worldly cares which misled them and enter the castle.

I think I never put this matter so clearly before. To seek God within ourselves avails us far more than to look for Him amongst creatures. . . . This recollection helps us greatly when God bestows it upon us. But do not fancy you can gain it by thinking of God dwelling within you, or by imagining Him as present in your soul: this is good practice and an excellent kind of meditation, for it is

founded on the fact that God resides within us; it is not, however, the prayer of recollection. Everyone can think these things, with the Lord's help as it should always be understood; but what I mean by recollection is quite a different matter.

Sometimes, before they have begun to think of God, the powers of the soul find themselves within the castle. I know not by what means they entered, nor how they heard the Shepherd's pipe; the ■■■■ perceived no sound but the soul is keenly conscious of a sweet withdrawing within itself, as it will be felt by those who experience it, for I cannot describe it ■■■■ clearly. I think ■ read somewhere that the soul is then like a tortoise or sea-urchin, which retreats into itself. Whoever said this no doubt understood what he was talking about; but these creatures can withdraw into themselves at will, while here it is not in our power to retire into ourselves, unless God gives us the grace.

ST TERESA "THE INTERIOR CASTLE" IV, III, 1-4

Translated by David Lewis

280. THE PRAYER OF QUIET

Let ■ now speak of the second manner of drawing water, which the Lord of the vineyard has ordained; of the machine of wheel and buckets whereby the gardener may draw more water with less labour, and be able to take some rest without being continually at work. This, then, is what I ■■■ now going to describe; and I apply it to the prayer called the prayer of quiet.

Herein the soul begins to be recollected; it is now touching on the supernatural – for it never could by any efforts of its own attain to this. True, it seems at times to have been wearied ■ the wheel, labouring with the understanding, and filling the buckets; but in this second degree the water is higher, and accordingly the labour is much

less than it was when the water had to be drawn up out of the well; I mean, that the water is nearer to it, for grace reveals itself more distinctly to the soul.

This is ■ gathering together of the faculties of the soul within itself, in order that it may have the fruition of that contentment in greater sweetness; but the faculties are not lost, neither are they asleep; the will alone is occupied in such ■ way that, without knowing how it has become ■ captive, it gives a simple consent to become the prisoner of God; for it knows well what it is to be the captive of Him it loves.

The other two faculties help the will, that it may render itself capable of the fruition of so great a good; nevertheless, it occasionally happens, even when the will is in union, that they hinder it very much; but then it should never heed them at all, simply abiding in its fruition and quiet. For if it tried to make them recollected, it would miss its way together with them, because they are at this time like doves which are not satisfied with the food the master of the dovecote gives them without any labouring for it on their part, and which go forth in quest of it elsewhere, and so hardly find it that they come back. And so the memory and the understanding come and go, seeking whether the will is going ■ give them that into the fruition of which it has entered itself.

As soon as the soul has arrived thus far, it begins to lose the desire of earthly things, and no wonder; for it sees clearly that, ■ for a moment, this joy is not to be had on earth; that there are no riches, no dominion, no honours, no delights, that can for one instant, ■ for the twinkling of an eye, minister such a joy.

ST TERESA "LIFE" XIV, 1-4, 7

Translated by David Lewis

Let ■ now speak of the third water wherewith this garden is watered – water running from a river or from a brook – whereby the garden is watered with very much less trouble, although there is some ■ directing the water. In this state our Lord will help the gardener, and in such a way as to be, ■ it were, the Gardener Himself, doing all the work. It is a sleep of the powers of the soul, which ■ not wholly lost, nor yet understanding how they are at work. The pleasure, sweetness, and delight are incomparably greater than in the former state of prayer; and the reason is, that the waters of grace have risen up to the neck of the soul, so that it can neither advance ■ retreat – nor does it know how to do so; it seeks only the fruition of exceeding bliss. It is like ■ dying man with the candle in his hand, ■ the point of dying the death desired. It is rejoicing ■ this agony with unutterable joy; to me it seems to be nothing else but a death, ■ it were, to all the things of this world, and a fruition of God. I know of no other words whereby to describe it or to explain it; neither does the soul then know what to do – for it knows not whether to speak or be silent, whether it should laugh or weep. It is a glorious folly, a heavenly madness, wherein ■ wisdom is acquired.

The faculties of the soul now retain only the power of occupying themselves wholly with God; not ■ of them ventures to stir, neither can we move one of them without making great efforts to distract ourselves. The soul in this state would have all men behold it, and know of its bliss, to the praise of God, and help it ■ praise Him. It would have them to be partakers of its joy; for its joy is greater than it can bear.

It differs from the prayer of quiet, though it does seem ■ if it were all one with it. In that prayer, the soul, which would willingly neither stir nor move, is delighting in the

holy repose of Mary; but in this prayer it can be like Martha also. The soul is, ■ it were, living at ■■■ the life of action and of contemplation.

ST THERESA "LIFE" XVI, I, 4; XVII, ■

Translated by David Lewis

282. PRAYER OF UNION

THE FOURTH STATE OF PRAYER

May our Lord teach me words whereby I may in some measure describe the fourth water. In this fourth state of prayer there is no sense of anything, only fruition, without understanding what that is the fruition of which is granted. It is understood that the fruition is of ■ certain good containing in itself all good together at once; but this good is not comprehended. The senses were permitted before, ■ I have said elsewhere, to give some signs of the great joy they feel: but now, in this state, the joy of the soul is incomparably greater, and the power of showing it still less.

I am now speaking of the water which cometh down from heaven ■ fill and saturate in its abundance the whole of this garden with water. If our Lord never ceased to pour it down whenever it was necessary, the gardener certainly would have plenty of rest; and if there were no winter, but an ever temperate season, fruits and flowers would never fail. The gardener would have his delight therein; but in this life that is not possible. We must always be careful, when one water fails, to obtain another. This water from heaven comes down very often when the gardener least expects it.

The truth ■ that, in the beginning, this almost always happens after much mental prayer. Our Lord advances step by step to lay hold of the little bird of the soul, and to lay it in the nest where it may repose. He observed it fluttering for ■ long time, striving with the understanding

and the will, and with all its might, ■ seek God and to please Him; ■ now it is His pleasure to reward it even in this life. And what a reward! — one moment is enough to repay all the possible trials of this life.

The soul, while thus seeking after God, is conscious, with a joy excessive and sweet, that it is, as it were, utterly fainting away in a kind of trance: breathing, and all the bodily strength, fail it, so that it cannot even move the hands without great pain; the eyes close involuntarily, and if they are open, they are as if they ■ nothing. It is useless to try ■ speak, because it is not possible to conceive ■ word; nor, if it were conceived, is there strength sufficient to utter it; for all bodily strength vanishes, and that of the soul increases, to enable it the better to have the fruition of its joy. Let us now come to that which the soul feels interiorly. Let him describe it who knows it; for as it is impossible to understand it, much more it is so to describe it. Our Lord said to me: It undoes itself utterly, my daughter, in order that it may give itself more to Me: it is not itself that then lives, it is I.

ST TERESA, "LIFE" CH. XVIII

Translated by David Lewis

283. THE PRAYER OF ALL NATIONS

God be merciful unto us, and bless us;
And cause his face to shine upon us.

That thy way may be known upon earth,
Thy saving health among all nations.

Let the people praise thee, O God;
Let all the people praise thee.

O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And lead the nations upon earth.

Let the people praise thee, O God;
Let all the people praise thee.

Then shall the earth yield her increase;
And God, even our own God, shall bless us.

God shall bless us;
And all the ends of the earth shall fear him.

PSALM LXVII

284. PRAYER

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. . . .

And when the day of Pentecost was fully come, they were all with ~~one~~ accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, ~~as~~ the Spirit gave them utterance.

* * *

And when they had prayed, the place was shaken where they were assembled together; and they ~~were~~ all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things in common.

THE ACTS OF THE APOSTLES I, II, AND IV

285. ALL FOR ALL

Lord, make me an instrument of Thy Peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith: where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love. For it is in giving that we receive, it is in pardoning that we are pardoned; it is in dying that we are born to eternal life.

ST FRANCIS OF ASSISI

286. THE COMPANY OF THE HOLY

In the company of saints, man learns how to turn enemies
into friends,
As he becomes completely free from evil,
And bears malice to none.

In the company of the good, there is no swerving from the
path,
No looking down upon anybody as evil.
Man is all round him the Lord of Supreme Joy,
And freeing himself from the feverish self of self,
Abandons all pride.

* * *

There comes a moment in the life of man when he gets into
the fellowship of the holy;
Thence there is no coming back for him.

He is settled in the abode of imperishable foundations.
 His life is transfigured with the Light within;
 His mind and body ■ filled with the love of the Name;
 And he lives for ever in the company of God,
 His light blended with the Light Divine,
 As water is blended with water.

All his wanderings are over, and eternal peace is his.

GURU ARJUN 1563-1616 "SUKHMANI" CH. VII, 3; CH. XI, 8

Translated by Teja Singh

287. IMMORTALITY

But ■ man will say: How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for ~~one~~ star differeth from another star in glory. So also is the resurrection of the dead. It ■ sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; ■ is raised a spiritual body.

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put ■ immortality, then shall be brought to pass

the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

I CORINTHIANS

288. DEATH

The fear of death is indeed the pretence of wisdom, and not real wisdom, for it is a pretence of knowing the unknown; and no one knows whether death, which ■■■ in their fear apprehend to be the greatest evil, may not be the greatest good. Is not this ignorance of a disgraceful sort, the ignorance which is the conceit that a man knows what he does not know? And in this respect only I believe myself to differ from men in general, and may perhaps claim to be wiser than they are: that whereas I know but little of the next world, I do not suppose that I know; but I do know that injustice and disobedience to something higher, whether God or man, is evil and dishonourable, and I will never fear or avoid a possible good rather than a certain evil.

There is great reason to hope that death is a good; for either death is ■ state of nothingness and utter unconsciousness, or, as men say, there is ■ change and migration of the soul from this world to another. Now if you suppose that there ■ no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. For if a man were to select the night in which his sleep ■■ undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that anyone, I will not say a private person, but even the king of Persia will not find many such days or nights, when compared with the others. Now if

death is like this, I say that to die is to gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what good, my friends and judges, can be greater than this?

So, my judges, you too should face death confidently, and reflect on this one truth, that ■ evil can happen to a good man, either in life or after death.

PLATO 428-347 B.C. THE APOLOGY

Translated by Jowett

289. DEATH

When Chuang Tzu's wife died, Hui Tzu came to the house to join in the rites of mourning. To his surprise he found Chuang Tzu sitting with ■ inverted bowl on his knees, drumming upon it and singing a song.

"After all," said Hui Tzu, "she lived with you, brought up your children, grew old along with you. That you should not mourn for her is bad enough; but to let your friends find you drumming and singing — that is going too far!"

"You misjudge me," said Chuang Tzu. "When she died, I was in despair, as any man well might be. But soon, pondering on what had happened, I told myself that in death ■ strange new fate befalls us. In the beginning we lack not life only, but form. Not form only, but spirit. We are blended in the one great featureless indistinguishable mass. Then a time came when the mass evolved spirit, spirit evolved form, form evolved life. And now life in its turn has evolved death. For not nature only but man's being has its seasons, its sequence of spring and autumn, summer and winter.

"If some one is tired and has gone to lie down, we do not pursue him with shouting and bawling. She whom I have lost has lain down to sleep for a while in the Great

Inner Room. To break in upon her rest with the noise of lamentation would but show that I knew nothing of nature's Sovereign Law. That is why I ceased to mourn."

CHUANG TZU c. 300 B.C., CH. XVIII

Translated by Arthur Waley

290. THE SOUL OF THE FAITHFUL

"When one of the faithful departs from this life," asked Zarathustra from his God, Ahura Mazda "where does his soul abide on that night?"

It takes its seat near the head, singing songs of joy: "Happy is he, happy is the man, whoever he may be, unto whom Ahura Mazda gives the fulfilment of his wishes." On that night the soul enjoys as much pleasure as the whole of the living world can enjoy.

And on the second night?

The same songs of joy are sung by the soul at the end of the second and of the third night. At the end of the third night it seems to the soul as if a wind perfumed with the scent of flowers were blowing from the south; and as if his own Conscience were coming to meet him in that wind in the form of a fair maiden.

"What maiden art thou, the fairest maiden I have ever seen?" asks the soul of the faithful.

"O thou good youth of good thoughts, good words and good deeds: of good religion. I am thine own conscience! Everybody loved thee because of thy goodness, fairness, greatness, victory and freedom from sorrow; and thou didst love me. When thou didst see a man scorning religion, rejecting the poor, and closing to them his door, thou wouldst sing sacred songs, and give joy to the faithful that would come from near or from afar. I was lovely and thou madest me more lovely; I was fair and thou madest me more fair; I was sitting in a forward place, but thou madest

me sit in the front place through thy good thoughts, thy good words and thy good deeds."

The first step that the soul of the faithful makes places him in the paradise of Good-Thought.

The second step that the soul of the faithful makes places him ■ the paradise of Good-Word.

The third step that the soul of the faithful makes places him in the paradise of Good-Deed.

The fourth step that the soul of the faithful makes places him in the region of Eternal Light.

THE DOCTRINE OF ZARATHUSTRA, YAST XXII

291. THE SOUL

So, I say, let a man be confident about his soul, if he has cast away the pleasures and ornaments of the body as alien things which do him harm rather than good, and has pursued the pleasures of knowledge; and has arrayed the soul, not in some foreign dress, but in her own proper jewels, temperance, and justice, and courage, and truth – in these adorned she is ready to go on her journey to another world, when her hour comes. You, Simnias and Cebes, and all other men, will depart some time or other. Me already, as a tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair ■ the bath first, in order that the women may not have the trouble of washing my body after I am dead.

When he had done speaking, Crito said: And have you any commands for us, Socrates – anything to say about your children, or any other matter in which we can serve you?

Nothing particular, Crito, he replied: only, ■ I have always told you, take care of yourselves; that is a service which you may be always doing to me and mine and to all

of us, whether you promise to do so or not. But if you have no thought for yourselves, and care not to follow closely what we have said today and times past, then, however much you may profess or promise at the moment, it will be of no use.

We will do our best, said Crito. And in what way shall we bury you?

In any way you like; but you must get hold of me, and take care that I do not run away from you! Then he turned to us, and added with a smile: I cannot make Crito believe that I am the ■■■ Socrates who has been talking and arguing; he fancies that I am the other Socrates whom he will soon see, a dead body – and he asks, How shall he bury me?

PLATO 428-347 B.C., "PHABDO"

Translated by Jowett

292. WHEN MY BIER MOVETH

When my bier moveth on the day of death,
Think not my heart is in this world.
Do not weep for me and cry, "Woe, woe!"
Thou wilt fall in the devil's snare: that is woe.
When thou seest my hearse, cry not, "Parted, parted!"
Union and meeting are mine in that hour.
If thou commit me to the grave, say not, "Farewell, farewell!"
For the grave is a curtain hiding the communion of Paradise.
After beholding descent, consider resurrection;
Why should setting be injurious to the sun and moon?
To thee it seems a setting, but 'tis a rising;
Tho' the vault seems a prison, 'tis the release of the soul.
What seed went down into earth but it grew?
Why this doubt of thine ■ regards the seed of man?
What bucket ■ lowered but it came out brimful?

Why should the Joseph of the spirit complain of the well?
Shut thy mouth on this side and open it beyond,
For in placeless air will be thy triumphal song.

JALALU'DDIN RUMI, SHAMSI TABRIZ

Translated by Nicholson

293. DEATH

When the Funeral pyre was out, and the last valediction over, men took a lasting adieu of their interred Friends, little expecting the curiosity of future ages should comment upon their ashes, and having no old experience of the duration of their Reliques, held no opinion of such after-considerations.

But who knows the fate of his bones, or how often he is to be buried? Who hath the Oracle of his ashes, or whether they are to be scattered?

We cannot but wish these Urns might have the effect of Theatrical vessels, to resound the acclamations and honour due unto you. But these are sad and sepulchral Pitchers, which have no joyful voices; silently expressing old mortality, the ruins of forgotten times.

SIR THOMAS BROWNE 1605-82 "URN BURIAL"

294. DEATH

For the ungodly talk and imagine thus among themselves:
The time of ■■■ life is but short and tedious, and when a man is once gone, he hath no more joy ■■■ pleasure, neither know we any ■■■ that turneth again from death: for we are born of naught, and we shall be hereafter as though we had never been. For our breath is as a smoke in our nostrils, and the words as a spark to move our heart. As for our body, it shall be very ashes that are quenched, and our soul shall vanish as the soft air. Our life shall pass

away as the trace of a cloud, and come to naught as the mist that is driven away with the beams of the sun, and put down with the heat thereof. Our name also shall be forgotten by little and little, and no man shall have our works in remembrance. Come ■ therefore, let us enjoy the pleasures that there are, and let us soon ■ the creature like as in youth. We will fill ourselves with good wine, there shall ■ flower of the time go by us. We will crown ourselves with roses afore they are withered. There shall be no fair meadow but our lust shall go through it.

Such things do the ungodly imagine, and go astray, for their own wickedness hath blinded them. As for the mysteries of God, they understand them not: they neither hope for the reward of righteousness, nor regard the worship that holy souls shall have. For God created man to be undestroyed, yea after the image of his own likeness made he him. Nevertheless through envy of the devil came death into the world, and they that hold of his side, do as he doth.

But the souls of the righteous are in the hand of God, and the pain of death shall not touch them. In the sight of the unwise they appear to die, and their end is taken for very destruction, but they are in rest. And though they suffer pain before men, yet is their hope full of immortality.

THE BOOK OF WISDOM

Translated by Miles Coverdale 1488-1568

295. THE SOUL

Whence come wars, and fightings, and factions? whence but from the body and the body's desires? Wars are caused by the love of money, and money has to be acquired for the sake and in the service of the body; and ■ a result of these hindrances we have no time to give to philosophy.

In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible intercourse of communion with the body, and are not contaminated with the bodily nature, but keep ourselves pure until the hour when God himself is pleased to release us.

When the soul — the body as an instrument of perception, that is to say, when it uses the sense of sight or hearing or some other sense, she is dragged by the body into the region of the changeable, and wanders and is confused; the world spins round her, and she is like a drunkard, when she touches change. But when she contemplates in herself and by herself, then she passes into the other world, the region of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of soul is called wisdom.

Is it likely that the soul, which is invisible, in passing to the place of the true After-world, which like her is invisible, and pure, and noble, and on her way — the good and wise God — that the soul, I repeat, if this be her nature and origin, will be blown away and destroyed immediately on quitting the body, — popular opinion holds? That can never be.

* * *

Then, my friends, if the soul is really immortal, what care should be taken of her, for the sake not only of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be terrible. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their souls. But

now ■ the soul is manifestly immortal, there is no release or salvation from evil, except the attainment of the highest virtue and wisdom.

PLATO 429-347 B.C. "PHAEDO" AND "THEAETETUS"

296. BEYOND DEATH

When a man dies, this doubt arises: some say "he is", and some say "he is not". Teach me the truth.

The Atman, the Self, is never born and never dies. It is beyond time, unborn, permanent, and everlasting. It does not die when the body dies.

Even as a caterpillar, when coming to the end of a blade of grass, reaches out another blade of grass and draws itself over to it, in the same way the Soul, leaving the body and unwisdom behind, reaches out to another body and draws itself over to it.

And even ■ a worker in gold, taking an old ornament moulds it into a form newer and fairer, even so the Soul, leaving the body and unwisdom behind, goes into a form newer and fairer.

Reaching the end of the journey begun by his works ■ earth, from that world a man returns to this world of human action. Thus far for the man who lives under desire.

But the man who is free from desire, whose desire finds fulfilment, since the Spirit is his desire, the powers of life leave him not. He becomes ■ with Brahman, the Spirit, and enters into the Spirit.

■ ■ ■ AND BRH. UP.

Translated by J. Mascaré

297. IMMORTALITY

There is nothing strictly immortal, but immortality; whatever hath no beginning may be confident of no end.

Life is ■ pure flame, and we live by an invisible Sun within us. A small fire sufficeth for life, great flames seemed too little after death.

To subsist in lasting Monuments, to live in their productions, to exist in their names, and praedicament of Chymera's, was large satisfaction unto old expectations, and made one part of their Elysiums. But all this is nothing in the Metaphysics of true belief. To live indeed is to be again our selves, which being not only an hope but an evidence in noble Believers; 'tis all ■■ to lie in St Innocent's Church-yard, as in the Sands of Egypt: Ready to be any thing, in the ecstasy of being ever, and as content with ■■ Foot as the Moles of Adrianus.

SIR THOMAS BROWNE 1605-82 "URN BURIAL"

298. THE JOY OF THE BEYOND

Death is before me today.
I am like a man who in health after sickness
Goes forth into a garden.

Death is before me today
Like the perfume of myrrh,
Like sitting under the sail when the wind blows.

Death is before me today
Like the perfume of the flower of lotus,
Like a fountain to a weary traveller.

Death is before me today
Like the joy of running waters,
Like the return from war of a man to his home.

Death is before me today
 Like the clearing of the sky.
 I am like a man who longs to see his home
 When he has spent many years in captivity.

AN UNKNOWN POET. EGYPT 2000 B.C.

299. THE JOY OF THE BEYOND

I was not aware of the moment when I first crossed the threshold of this life.

What was the power that made me open into this vast mystery like a bud in the forest at midnight!

When in the morning I looked upon the light, I felt in a moment that I was no stranger in this world, that the inscrutable without form and form had taken me in its arms in the form of my own mother.

Even so, in death the same unknown will appear to me ever known to me. And because I love this life, I know I shall love death as well.

RABINDRANATH TAGORE

300. THE CROSSING OF THE RIVER

After this, it was noised abroad that Mr Valiant-for-Truth was taken with a summons, by the same post as the other, and had this for a token that the summons was true: "That his pitcher was broken at the fountain." When he understood it, he called for his friends, and told them of it. Then said he: I am going to my fathers, and though with great difficulty I am got hither, yet I do not repent me of all the trouble I have been at to arrive where I am. My Sword, I give to him that shall succeed me in my Pilgrimage, and my Courage and Skill, to him that can get it. My Marks and

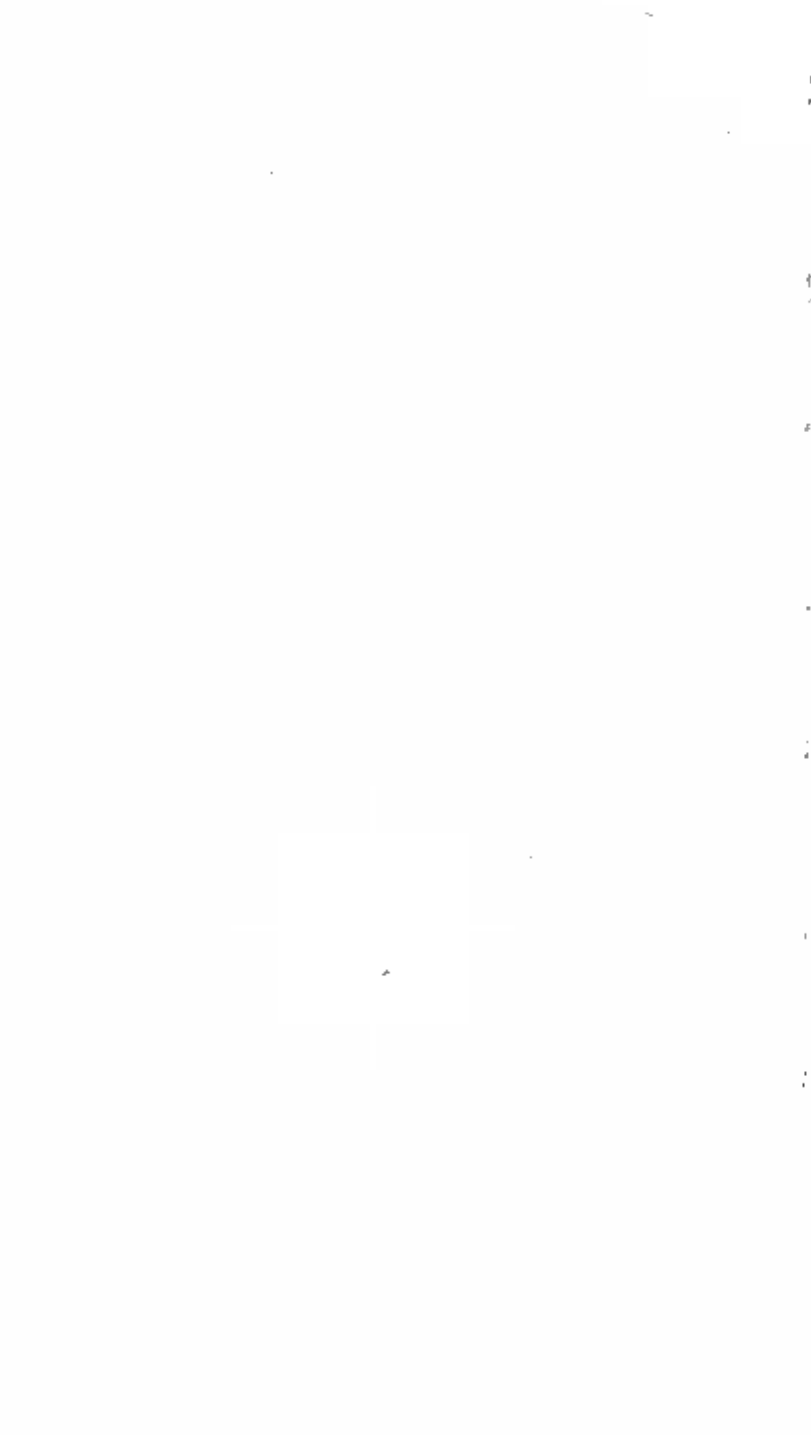
Scars I carry with me, to be a witness for me, that I have fought his battles who now will be my Rewarder.

When the day that he must go hence, was come, many accompanied him to the river side, into which, as he went, he said: "Death, where is thy sting?" And as he went down deeper, he said: "Grave, where is thy victory?"

So he passed over, and the Trumpets sounded for him on the other side.

JOHN BUNYAN 1628-88

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